

Southern Churchman

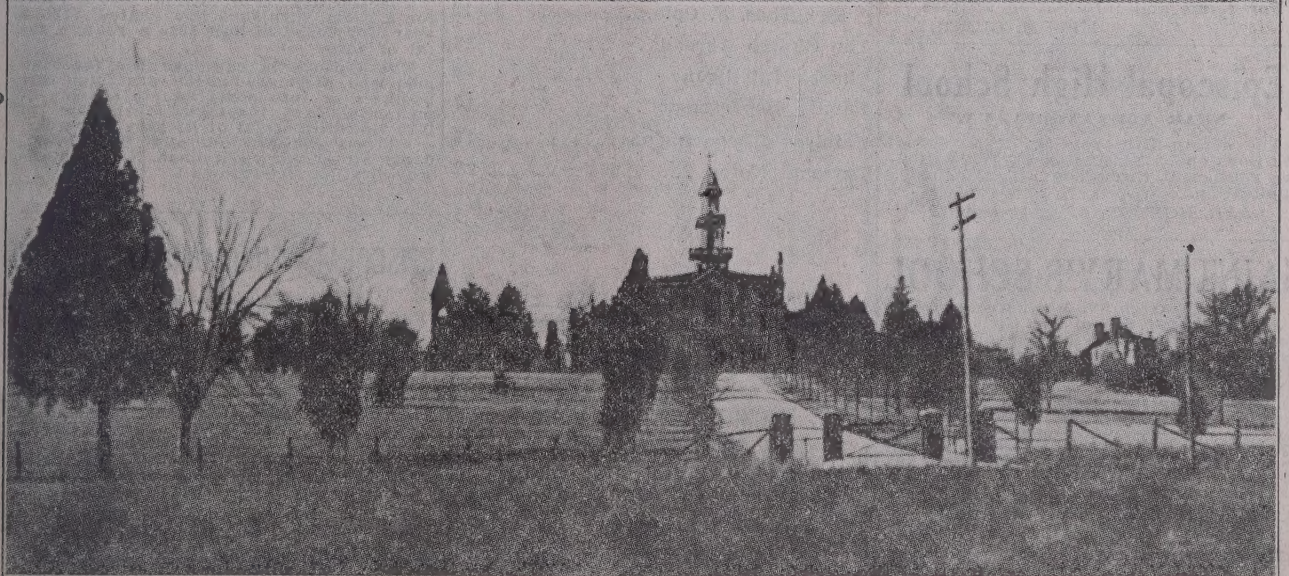
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RICHMOND, VA., JUNE 23, 1923.

No. 25.



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Thoughts For the Thoughtful

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Keep us, O Lord, from the vain strife of words.—St. Hilary.

If you are marching with Christ you will have collisions with sin.

The spiritual body is but the visibility of the soul.—Amiel.

Prayer is God's way of letting us have a part in the things that He is doing.

As God lives is permanent; Hearts are dust—hearts' loves remain, Heart's love will meet thee again.

—Emerson.

Let us not make prayer a complicated, uncertain and difficult thing. It is too precious, too delightful, too heart-healing to be turned into a bugbear.—Selected.

"It's a sair thing to be misjudged; but it's no more than the Maker o' us all puts up wi' ilka hoor o' the day, and says ne'er a word!"—George MacDonald.

Faith can do more than remove mountains; it can still a clamorous conscience, make a bad conscience good, soften a hard heart, bend a stubborn will, and bring God and man together.—Thomas Adam.

Oh! it is great, and there is no other greatness, to make some work of God's creation more fruitful, better, more worthy of God; to make some human heart a little wiser, manfuller, happier—more blessed, less accursed!—Carlyle

"Lo! in hidden deep accord
The servant may be like his Lord.
And Thy love, our love shining through
May tell the world that Thou art true,
Till those who see us see Thee too."

We have only to lift our faces and ask for our daily bread, and lo, all the world is His granary! And the bountiful God is bending over us, and all the fields of the world and all the storehouses of Heaven are emptied to feed His hungry children.—Robert J. Burdette.

There is no bourne, no ultimate. The very farthest star
But rims a sea of other stars that stretches just as far.
There's no beginning and no end. As in the ages gone
The greatest joy of joys shall be the joy of going on.

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EDITORIALS

Vol. 88.

RICHMOND, VA., JUNE 23, 1923.

No. 25.

THE VIRGINIA SEMINARY

In this number of the Southern Churchman, the leading articles commemorate the Centennial of the Virginia Seminary, a news account of which appeared last week.

The word "Virginia" is full of romance for all loving students of the Church's history. It was to the shores of Virginia that the first permanent English colonists of the New World came in the spring of 1607. There at Jamestown, in Virginia, Robert Hunt, celebrated the Communion in June of that same year, according to the ritual of the Prayer Book; and presently, in the new settlement, the Church was built where Morning and Evening Prayer were daily said for men who in the midst of their bold adventure remembered their need of God. It was a simple worship and a genuine one which men were accustomed to there at Jamestown, and that same simplicity and genuineness have

shaped the continuing ideals of the Church in the oldest of the Commonwealths, and in the Seminary which bears its name.

The one hundred years of life of the Seminary have been starred by great achievements. Of some of these the addresses both of Dr. Goodwin and of Dean Bartlett tell. But not less inspiring than its past, is the present of the Seminary. Never has it ranked higher than it does today. Men are crowding one another for admission at its doors, and for lack of space it is turning candidates away. Those who are received now are the picked young men of their time; and in the Church of the coming generation they will give new breadth of meaning to the leadership already so greatly exercised by Virginia.

THE CHURCHES AND THE WORLD COURT

The Federal Council of the Churches has mailed broadcast through America, a concise and attractive leaflet setting forth "A Challenge to the Churches," concerning the Permanent Court of International Justice.

"During the next few months," this manifesto says, "the American people must decide whether or not the United States shall follow the proposal of the President and the Secretary of State, and associate itself definitely with the Permanent Court of International Justice established at The Hague.

"The issue which the World Court presents is not a new one. It embodies the age-long conflict between law and force. In earliest times each man, an absolute sovereign, remained a law unto himself. Disputes were settled by an immediate appeal to force. But gradually this changed, for the people could not stand the havoc of hate and conflict and destruction which such a system involved. Within the family, then the tribe, then the state, arbiters arose. No longer were individuals allowed to settle at will with their opponents in the ancient primitive way. Slowly a system of laws took shape governing the decisions of these judges. The very progress of mankind can be marked by law's slow conquest over force.

"But nations, the last of the absolute sovereigns, resisted this change and even up to yesterday asserted the right to be a law unto themselves. As a result came the World War. Today around the earth the people know that if nations are to survive they too must subject their individual wills to established processes of law, their individual interest to the welfare of all mankind. All that the Christian Church itself has built up in the hearts and minds of the people through centuries of effort hangs in the balance. For war in the future, aided by the powers of science, simply means self-destruction. This appeal to

the sword can only be abolished by one means—the means already found effective within the state—by building up an appeal to law instead. That is exactly the purpose of the Permanent Court of International Justice. In it we see a great advance in the long struggle of man to civilize himself."

The leaflet then goes on to describe in explicit fashion what the Court is, how it is composed, and in what way it may help to substitute reason and law for war and violence.

Nor does it leave the matter in the realm merely of abstract suggestion. Under the heading, "What To Do," it appeals thus for the practical cooperation of the Churches:

"1. In the regular services of public worship pastors should pray and speak for the extension of the sway of law over force, and for a whole-hearted readiness on the part of our nation to play its part in bringing this about.

"2. See that Chambers of Commerce, Boards of Trade, Farmers' organizations, Labor organizations, Rotary and Kiwanis groups, in your community arrange open forums or other meetings to discuss the principles at stake in the Court and America's responsibility in its development.

"3. Let every individual do his part to develop the intelligent understanding of the problem which is indispensable. Write to the newspapers, discuss the question with friends, and present the matter in public address whenever possible.

"4. Write to President Harding assuring him of your full support.

"5. Write to your United States Senators, expressing your strong desire that the Senate should approve promptly the recommendation of the President."

THE SPIRIT OF CHRIST AND WORLD ADJUSTMENT

When we think of the World Court, or the League of Nations, or any other organized effort for peace among the peoples of the earth, let us as Christians forever emphasize the truth that no device can ultimately succeed except as the Spirit of Christ guides the sons of the nations. Certainly the consciousness of that came during the World War with a strange assurance even to pathetically ignorant men. They marched along the ruined roads of Flanders and over its battlefields. They went by broken walls, which were left as ghastly remnants of deserted villages. They saw everything that had been human and lovely and companionable wiped out by the blasphemous horror of war. Yet now and then at a cross-roads, or fixed against the fragment of some shattered wall, they saw the crucifix. They seemed so often to see it that there came to appear something almost uncanny in the way in which it survived the destruction round it. It was clothed with solemnity, as though the brooding protection of God Himself were there. They saw in it the symbol of an immortal message through the wreckage. One thing, and one alone, seemed to abide. They did not know the way out;

but the feeling gripped their hearts that the way out had something to do with the Way of the Cross. However else it might be, the Spirit of Jesus must somehow lay hold of the hearts of men if the world should be lifted out of the welter of war.

There is a chance that that still may come true. We have lost many opportunities since the war. We have hidden our great ideals before the face of a cynicism which we did not dare stand up and confront. We have wanted to get back to "business as usual," and to "normalcy," and have offered for sale the divine birthright of citizenship in an earth that might have been made anew by a conscience that could "carry on" into the patiently heroic tasks of peace. But the hope in men's hearts has not died out, for that hope is the echo of the knocking of scarred hands outside the gate. We in America can carry into our politics the power of a Christian idea, and the faith that only Christ can, and therefore Christ must, inspire us to rebuild our world. He in this age of ours may come to the life of humanity in a new expression of His redemptive power.

PERSONAL RESPONSIBILITY FOR THE MOVING PICTURES

After our recent editorial concerning the regulation of moving pictures, we received a letter from Mr. Will H. Hays, President of the Motion Picture Producers and Distributors of America. He calls attention to the fact that the membership of this organization has increased in one year from ten to nineteen of the producers' firms, and represents now about eighty-five per cent of the films produced in America. Referring to the editorial, he says:

"You are right about the power of public opinion. It is the helpfulness of such as you and the many organizations connected with the Committee on Public Relations coming into direct contact with the industry, making suggestions for improving the standard of taste, morals, etc., in motion pictures and in return learning of the problems of the industry, which makes sure and real progress.

"There probably has been no lack of public opinion on this subject in the past, but it has become more effective only since it operates through a direct channel of communication such as the Public Relations Committee."

Mr. Hays touches one point which merits immediate

acknowledgment. It is emphatically true that the ultimate power in the matter of moving picture films must rest with public opinion and public choice. If the public desires cheap pictures and pictures bordering on the immoral, it is very difficult to provide against the production of such pictures by a certain proportion of the film manufacturers who will cater to what is commercially profitable; and on the other hand, it is not reasonable to expect the producers of films to go on with any enthusiasm in an effort to produce films which by the standard of good taste and wholesomeness are most desirable, if they get a discouraging response from the public. Legislation has its place, as we pointed out in our recent editorial; but more effective than legislation, to prevent bad films and secure the multiplication of good ones, will be the power of a decent conscience on the part of the great multitude of people who go to the moving pictures in America every day. For their children's sakes and for their own sakes, it behooves men and women to use that sort of discrimination which good morals and good citizenship prescribe.

Summer Religion

By the Rev. Robert E. Browning.

With the coming of the summer months, and the inevitable slackening up of all activities, comes the question: "What shall we do with our religion?" For many the problem is soon solved. It is thrown into the discard, or perhaps with more care, put away, as winter clothes are stored away in moth balls, to be taken out in the autumn again, when the cool weather comes and we are back from our vacations. A little child, going away with her parents, stopped long enough to wave her hand to the church nearby and say: "Goodbye, God, we are going on a vacation now." She was only making articulate what the silent example of her parents had taught her. Doubtless they never darkened the doors of a church while away from the city, though church spires are to be seen in almost every hamlet and in many places most remote.

This abandonment of religion in summer by many respectable Christian people marks a tragic aspect in Christian discipleship today. Witness the churches in summer either closed, like the boarded-up houses we see, or else working on such low pressure that they can hardly escape the insinuation that religion goes out of business in summer. But the devil does not go out of business, and temptations in the summer months are most insidious, and churches therefore ought to offer their best instead of their worst to those who find it hard to get through the summer.

There can be no vacation from religion. There may, with advantage, be a shifting of the scene of operations, and variety may add fresh inspiration, but religious desuetude spells peril to our faith and proves far more dangerous than we think. Summer religion that has been put temporarily into the discard is not moth-proof. Nor can we prevent thieves breaking through and stealing, during those months of spiritual idleness, some of the best treasures we have garnered during the so-called "active season."

Do not our people need to be plead with that they will lay to heart this reminder and not fall into the seemingly innocuous habit of so many, as expressed by the little child aforesaid? Wherever you are, "stand up for Jesus." Stick by your colors. Let people know that religion and the Church are just as important a factor in your life abroad as at home. When in Rome, dare to do differently from the Romans. The minister and the congregation of the little village church where you are summering will rejoice in your presence and will be encouraged to face with less faltering faith the coming winter. If you are not so fortunate as to get away for any length of time, remember that your own parish church will be inspired by your regular attendance each Sunday.

Nothing is sweeter than summer religion, if you choose to make it so. There is a peace and calm about the services not found at other seasons. The hustling parish activities have ceased, and you are permitted to know what "pure religion and undefiled" really means. We seem to enter into the inner sanctuary, the very heart of worship. Our motto then will be: "Everybody at service, whether at home or abroad."

THE ORIGINS OF VIRGINIA CHURCHMANSHIP

By the Reverend E. L. Goodwin, D. D.

THIS institution is popularly known as the Virginia Seminary. There is a certain consensus of ecclesiastical view or conviction which, with perhaps less reason, is known as Virginia Churchmanship. The two are supposed to be closely allied. In either case the local designation is now far too narrow to be properly descriptive. Maryland had a conspicuous part in the foundation of the Seminary, and her sons have ever exerted a welcome influence upon it. From Boston to Mobile have come contributions to its upbuilding. For half a century only one native Virginian was holding a Chair in its Faculty. A large majority of students have been drawn hither from other states, and going forth from this place, thoroughly imbued with its spirit and teachings, have found congenial homes and sympathetic congregations in every American Diocese. Yet there is a certain historical sense in which the designation, both of the institution and of the sound evangelical Churchmanship of which it has been the exponent, may be more fully justified. We have only to recall how small a portion of her original domain is now Virginia. Seven times the Old Dominion has been divided and subdivided, seeing her imperial territory partitioned off to newer colonies or granting it ungrudgingly for the foundation of younger states. Her coast line once extended from the mouth of the Cape Fear to Eastport, Maine. That was her domain when, first on this Continent, she undertook to erect a great educational institution to be the nursery of religion, of the Church and of a definite missionary enterprise. At a later date, after Puritan Independence had appropriated New England, her undisputed domain included the future sites of Philadelphia, Pennsylvania, and Wilmington, North Carolina. The settlements of Calvert and of Penn., and of the Swedes of Christiana lay within what were the limits of Virginia during the formative period of her civil and ecclesiastical history and everywhere within those limits the rights, the traditions and the prestige of the Church of England were maintained. In New England and in New York, as was seen in the post-Revolutionary period, the prevailing norm of Churchmanship had been largely affected by its environment. Within the old grant to the Virginia Company of London that type of religion and of Churchmanship which was brought from the Mother Country and planted first on the banks of the James, continued to predominate, under varied conditions and through many vicissitudes, and was nourished in English homes and in devout hearts transplanted to the shores of Delaware Bay and Albemarle Sound and on every confluent of that "Mother of Waters," the queenly Chesapeake. Obviously, however, it can best be studied in the original Colony of Virginia.

And what was that type? Can it still be identified? And did it remain, vital and constructive, however sometimes obscured, to the day that this Seminary arose, the fulfilment of the dream of two centuries, to distinguish and to perpetuate it? We believe that it did and can; and that this loyal, Protestant, evangelical Churchmanship of America is identical with the normal Churchmanship of the great body of the English Church from the days of Elizabeth to those of good Queen Anne. Perhaps, indeed, it was more true to type than that in the Home Country, being so little affected by English politics and statescraft, but in both countries embodying those principles of the English Reformation which are fundamental and permanent in Anglo-Saxon Christianity.

The Reformation, in the words of Macauley, was "a great moral revolution, the consequences of which were felt, not only in the cabinets of princes, but at half the firesides of Christendom." It was the intellectual, but especially the spiritual self-enfranchisement of a great people, and its true character could better be learned at the fireside than at the court. To conceive of Protestantism as a mere revolt from Roman domination, or the Reformation as a change in ecclesiastical customs, brought about by the intrigues of politicians, the strife of parties or the time-serving of ecclesiastics, were an error quite as egregious as to ascribe the origin of the English Church to the domestic infelicities of Henry the Eighth. To think of it as the fortuitous outcome of political emergencies, or the prudent compromise of ecclesiastical differences, is to mistake the phenomena of an hour for the movement of an age. As well might one ascribe the mighty sweep of an ocean current to the surface tumult of a thunderstorm at sea.

Part of an Historical Address delivered by Dr. Goodwin at the Centennial Celebration of the Theological Seminary in Virginia, Alexandria, on June 6, 1923.

When Virginia was settled, only seventy-five years, roundly speaking, had passed since the struggle for the Reformation had begun. Men were still living who had read the New Testament in hiding as a forbidden book, and had marvelled to hear the Litany sung in their own language. But within two generations the heart of England had become thoroughly Protestant. The result was inevitable when the open Bible was placed in the hands of her people and when the Church could speak to her children in their own tongue from the pages of her reformed Prayer Book. These were the books familiar to the ear and dear to the heart of every Englishman. Their doctrines, interpreted by his plain common sense, determined his convictions, as their diction moulded the language of his everyday life. The familiar prayers and anthems of the daily offices, the stately cadences of the Litany, the evangelical strains of the Communion service and the simple instructions of the Catechism, became the regular expressions of his piety, were embalmed in his memory and formed no small part of his mental furnishings.

The Virginia Company of London was formed of the best and most representative statesmanship and Churchmanship of its day. Its leadership was in the hands of some of the most progressive thinkers and most capable men of affairs of the first quarter of the seventeenth century. The enterprise which they undertook had indeed a commercial and a political design; it had also a distinctly religious and missionary character. The Protestant religion of England, the champion of the Protestant cause in Europe, was to be established on the shores of the new world as a permanent bulwark against the power of Spain, the mighty patron and defender of Romanism, and as a new center from which should be propagated those principles of popular government and a Christian liberty which were slowly making their way at home. As their purpose progressed amid almost insuperable difficulties, and their own liberal convictions became more obvious, it is little wonder that King James, now engaged in a flirtation with the Court of Spain, should have discovered in the Company a "hot-bed of sedition" and should deprive it of its charter. Not, however, before the Colony was firmly planted and its character largely fixed.

In the selection of colonists the Company was careful to commit the enterprise to adventurers as far as possible of like mind and purpose with themselves. The first settlers of Virginia were representative Englishmen of their respective classes. They had been born in the latter part of the reign of Elizabeth, in the time of Shakespeare, of Francis Bacon and Richard Hooker, and were performing their little part in the drama of history in the first two reigns of the House of Stewart, when England was distinctly finding herself. Their leaders were patriotic and strongly religious men, and despite their early dissensions and later distresses, had before them a high ideal for the future Commonwealth.

"My first work," writes Wingfield in describing his preparations for the initial voyage, "was to make a right choice of a spiritual pastor." Bancroft, Archbishop of Canterbury, was appealed to, and on his recommendation Wingfield chose the Rev. Robert Hunt, "a man," he continues, "in no way to be touched with the rebellious humors of a papist spirit, nor blemished with the least suspicion of a factious schismatic, of which I had a special care." Both Wingfield and John Smith, who agreed in nothing else, agree in praising the character and fortitude of this "honest, religious and courageous divine," who in his short career left such a lustrous example to his successors in the ministry in Virginia. But the point of particular interest is the "special care" exercised in his selection. And we cannot doubt that the same care was taken in the choice of Richard Buck, of Alexander Whitaker, the Puritan Churchman and ardent missionary, and of all the twenty odd faithful and godly clergymen sent over by the Company to shepherd the little flock in the wilderness. They were men of high ability and the most self-denying spirit, and we may be sure there was not a "papist spirit" nor a "factious schismatic" among them all.

After the London Company was dispossessed and the control of the Colony was taken over by the Crown, the guidance of its domestic and religious affairs was, by a singular stroke of good fortune, left largely in the hands of its own freely elected General Assembly. Thus the Colony preserved the impress left upon it by its founders. From the acts of that Assembly for a long series of years we can best judge of the moral and religious principles maintained in Virginia. We find them clearly defined and singularly consistent. They were marked, first, by an abso-

lute and unwavering allegiance to the Church of England as by law established in the Colony; and, secondly, by careful provision for safeguarding the interests of religion and for the regulation of public morals, strongly tinged by a sane and moderate Puritanism.

Let us not shrink from that name. Puritanism in the reign of James I was a word of wide connotation. Despite the austerity and the excesses associated with it, it stood for much that was best and truest in the thought and conflicts of that day. Originally, at least, it stood for liberty of conscience and freedom of thought, for constitutional government, for the rights of the people, for the supremacy of the divine law and for a high standard of morality. In these respects, and especially in the latter particulars, Virginia was decidedly Puritan; and the strain continued, only slightly modified by later immigration, to the days of Bishop Meade.

During the period of the Commonwealth in England, the Church in Virginia was temporarily disestablished, each parish being left to regulate its own religious affairs. But as far as is known, there was not the slightest deviation from the customary services and regimen of the Church, and the proffered liberty of Independency was wholly ignored. No complaint is heard of the cost of supporting the Church, though it was one of the heaviest burdens that the sparse and scattered population had to bear, nor of objection to a full compliance with the English canon law so far as possible in a new land. The one appeal that went across the waters was not for money aid, nor for the relaxation of a single religious requirement, but only for the few faithful ministers needed to break for them the bread of life. For these they sent emissaries to England to plead, and prayed God to turn the "pious thoughts" of King Charles II to this their necessity; and when they still could not be obtained, in spite of the opposition of their lordly governor who delayed the project for twenty years, they finally established their own college, in order that, in their own words, "the Church of Virginia may be furnished with a Seminary of ministers of the Gospel." When this was almost immediately destroyed by fire they rebuilt it; and among its first established Chairs was a Professorship of Divinity, the second theological professorship founded in America, that of Harvard preceding it by only eight years. From that Chair of Divinity, filled for a long season by the worthy and learned Doctor Bartholomew Yates, the Virginia Seminary may claim direct hereditary descent. But however difficult it was to secure ministers, especially those of good capacity, and worthy lives, Virginians were never content to be without their spiritual ministrations. They might, and did, exercise lay discipline over the clergy, and they were largely dependent upon lay reading, but they never thought of resorting to lay ordination. They were obliged to supplement the canon law by expedients of their own devising for the government of the Church, and to adopt a system unknown in any other age to supply their lack of Episcopal or conciliar administration, but they never departed from the book of Common Prayer either in faith or form of worship, nor failed in their conformity to its every requirement within their reach. Under their circumstances this undeviating loyalty to the Church throughout a century and a half of comparative neglect and deprivation of efficient spiritual leadership is well worthy of note. The Churches in the northern and more southern colonies did indeed receive from the Society for the Propagation of the Gospel a measure of that "nursing care and protection" which is gratefully acknowledged in the preface of the Prayer Book; but Virginia and, I think, Maryland, never claimed or enjoyed the bounty of the Venerable Society. Their allegiance, and that of their fellow Churchmen in the neighboring colonies, arose from their hereditary affection for the Church of their fathers, their conviction of her righteous Apostolic claims and their experimental knowledge of her excellencies and her sufficiency for their spiritual needs.

It has been freely asserted and too readily believed that these good Churchmen were yet careless of the rules of morality and greatly deficient in the practice of virtue; to say nothing of a lack of genuine religion and of vital personal piety. Nothing could be further from the truth. They were average Englishmen of their day closely knit to the home country in social custom and habit. They enjoyed the pleasures and amenities of life, but I believe both their circumstances and their traditions were conducive to higher stands of righteousness that prevailed in the old country. An examination of the records of court and vestry reveal an unexpected scrupulousness in the preservation of religion and morals. They did not always live up to their professions—few men do; but of their general sincerity and high sense of moral responsibility there can be no doubt. As to their personal religion, these gentlemen and gentlewomen, who said the General Confession on their knees

every Sunday morning, did not make boast of their spiritual perfections nor talk much of their soul's experiences. But there were not a few in whom the beauty of holiness could not be hid, and I am persuaded that if we knew more of their private lives, or if the domestic annals of our old Virginia families had come down to us, they would have revealed not in a few but in numberless instances, a strain of devoted, practical piety and godliness of living, coming down from generation to generation and bearing fruits of righteousness which have no record save in the book of God's remembrance. Their religion centered in the home, and the Virginian's home, though consecrated to hospitality, had its inner shrine that was sacred and un-revealed to the gaze of the curious. The Bible and the Prayer Book continued to be their constant companions and text-books of religion, and though they had other books of sound, evangelical teachings it was upon these that their piety was nourished. The careful training of their children was a matter of fond solicitude to every parent, and their tutors and schoolmasters were selected first of all with an eye to their personal character and religious principles.

It is a truism of history that great occasions give rise to great men. Perhaps it were more in accord with the fact to say that the causes which produce the great occasion are at the same time and by much the same process producing the men to meet it. When the hour of the American Revolution struck, there sprang up from the thirteen small and unorganized colonies not only an outburst of patriotism and a military leadership equal to the emergency, but an array of creative statesmanship that has never been paralleled in the history of mankind. But this was no happy coincidence. From the first meeting of the Virginia General Assembly in the rude Church at Jamestown, and the Pilgrims' Compact in the cabin of the Mayflower fourteen months later, in every town-meeting and vestry meeting and county court, in every protest in behalf of the liberties guaranteed in their ancient charters and in every precedent established for the regulation of their own affairs, through fifteen decades Americans were learning the principles of Independence and of Constitutional Government; so that when the occasion demanded there arose from the forests of Hanover and the broad plantations on the Potomac, from the law offices of Quincy and the counting-rooms of Philadelphia, men who were prepared and ready to meet their opportunity.

And so it was in the days of what we call the Church's revival; after the straits and distresses of the Revolutionary period and the tidal wave of infidelity and the social and ecclesiastical revolution which followed it. Not only in Virginia did the General Convention of 1814 find that the Church had "fallen into a deplorable condition," but in Maryland, they say, it "still continued in a state of depression," and in Delaware its state was "truly distressing and the prospect gloomy." Good men were losing all hope of her resuscitation, and when the young deacon, William Meade, looking back over the plains of Virginia as he returned from that futile Convention at which the remnant of the old Colonial clergy had laid down their arms in despair, had cried, "Lost! lost! lost!" he but echoed the fears which chilled a multitude of hearts. And then within a few years there burst forth such an abundant outflowing of vital religious feeling and devoted loyalty to the Church that we know it was but the coming to light of living streams which had long been flowing in hidden channels and from sources buried in a silent past. Where ancient parishes had fallen into decay and old sanctuaries were forsaken, there were still pious homes where the Church's Catechism was taught and prayer was wont to be made, where the principles of the old English Reformation were cherished in their integrity, and where the word of the Lord was the more precious because there was no open vision. One of our old clergymen, Dr. Gibson, in his address before the Centennial Council of Virginia, remarks "how often in the chronicles of the kings, both of Israel and Judah, we meet with the short sentence attached to their names, 'his mother's name was' so and so. Is it not," he enquires, "to remind us how largely the character of the son is formed by the mother?" And he points out how certainly this was so in the case of Bishop Moore and Bishop Meade and Bishop Johns. No less certainly was it true in regard to Dr. Andrews and Edward C. and John P. McGuire, and a great host of the evangelical fathers of their day. It was by these Mothers in Israel, far more than by the clergy or any other class, that the Church in her purity was kept alive in those dark days of her depression. They trained their sons in the traditions of their fathers, and if there was a touch of puritan austerity in their religion it lacked nothing of the saving element of love, nor was it wanting in the adornment of culture and dignity.

THE SEMINARY, PAST AND FUTURE

Part of an Address Delivered at the Seminary Centennial Celebration, June 6, 1923.

By the Reverend George C. Bartlett, D. D.

MOTHER of Sons, Spiritual Mother of many, I bring you greetings. In the name of your sister schools, fellow-workers with you in the greatest of tasks, it is my privilege to salute you!

You are celebrating today the completion of a hundred years of life—nay of more than life—of service, noble, strenuous, devoted, rich in achievement. A hundred years! It is a short time in the history of Christianity; a far shorter time in the history of mankind; and to the Eternal God it is but a fleeting moment. Yet to us of this new country, and of this youthful American Church, it is long. It has witnessed amazing growth; it has faced great crises; it has seen astonishing changes. * * *

It is interesting to attempt to understand the peculiar qualities which have shown themselves in such record as yours. Will it be presumption in one who today stands for the first time among you, but who has long studied and valued your spirit and seen it exemplified in dear friends, who are your sons, to put into words what appear to him to be some of the characteristic contributions of Alexandria to the life of the Church? Presumptuous or not; I am constrained to bear my witness.

I.

And first, we who are not of your number, recognize (it is the greatest of all traits), that from the beginning and unflinchingly, this Seminary has stood for and bred personal religion. Christianity, as you have exemplified and taught it, is not primarily a thing to be reasoned over, but to be deeply felt; is not a body of beliefs so much as a personal relationship; is not the result of ratiocinations but a real, a lasting, a growing experience. The result you have aimed at, and to so rare a degree achieved,

is the upbuilding in your pupils of vital piety, in the fine sense of that much abused term. To many the three years here must have been what to Jacob was his wrestling on Peniel—where he saw God face to face, yet his life was preserved. Through such adventures, men find God not a tradition inherited from their fathers, but a vital transforming experience, an intimate personal reality. And what has come to them so vividly, they cannot look within their own breasts; it must needs become vocal, and seek to impress itself upon others. "We cannot but speak the things which we have seen and heard." Thus life here has bred, and has, I take it, been deliberately shaped to breed, a certain evangelical fervor, an experiential religion that has been mighty for good, through your sons and ambassadors, to the souls of men innumerable. * * *

And, no doubt, this trait goes far to account for a second characteristic: the conspicuous part that the Virginia Seminary and its graduates have played in the missionary history of our Church. It is beside my purpose to attempt detailed comparisons, or to draw deductions as to the exact credit deserved by the different seminaries and their alumni. If Paul plants, and Apollos waters, it is always God Who gives the increase. There have been great names, in our missionary calendar of men trained, or in part trained, elsewhere than here. Auer of Liberia, the younger Boone (yours, but in part ours also), Hare of Dakota, Motoda Bishop-elect of Tokio, and first native of Japan to be chosen to the Episcopate, Gilman of China, Ramsaur, whose young and devoted life was cut short (pre-

maturely short as we men see), yet sufficient to recall the Church to its forgotten duty in Africa—these are a few of the names that stand out in the annals of my own Alma Mater. There is enough for us all to boast of—and, what is better, enough to stir us, as great examples do, to fresh effort and devotion. But this seems plain, and therein we rejoice—that through these many years you have kept the torch high before us all; have steadily sent out your growing company of ambassadors to the ends of the earth—yours and not yours only; for they are the ambassadors of Him Whose last command was: "Go ye into all the world and preach the Gospel to every creature." The Virginia spirit has kept this primary duty vividly before, not its own students only, but the whole Church. The praise of this achievement is in all the Seminaries; and with grateful hearts we acknowledge the greatness of your service, and the inspiration it has been to us all.

There is yet another trait that appears to me charac-

teristic. I find it hard to name with exactness. It is not precisely loyalty in the ordinary sense, though loyalty enters into it. Rather is it an impalpable touch of spiritual likeness, which by and large, your School seems to have had the art of impressing upon its sons. There is only, I think, one other of our Seminaries that shares this trait to so notable degree—the Cambridge School. Am I imaginative, if I say that it seems possible more promptly and with greater assurance, to identify a Cambridge man, or a Virginia man, than the graduate of any of our other schools? I wonder why? There is obviously, some danger as well as much virtue in such consistency. I have no wish to balance the drawbacks as over against the gains. I am concerned only to point out the trait; and to acknowledge its

great importance to the institution itself. It makes more sure the existence of a body of devoted alumni, and it is in this that the strength of any educational institution largely resides. You are to be felicitated upon this. And it should give you splendid power for future tasks. * * *

II.

Having ventured this much, may I venture yet more; and call attention to two problems that seem to loom before the Church and its Seminaries with peculiar urgency? Neither is new, in the strict sense; but both are new in the special importance that attaches to them at this moment.

1. The first of these is the adequate provision of fine young men for the ministry. Beyond question, the Church has been passing through a rather long period of decline (a rapid decline at that) in the relative number of recruits whom it has produced. This has been no local disease, true at one spot and not true at another. There have been variations indeed: the clinical thermometer has not registered just the same in every Diocese and every province. * * *

The mass of our people, if they ever think at all of how ministers come to be imagine that they "jes' grow"—and leave it at that. To my mind the remedy and almost the sole remedy lies with the Theological Seminaries themselves. Each of them, I believe, must recognize that it is the one available agency within its territory, for showing

CENTENNIAL HYMN

"HAIL! HOLY HILL."

Dedicated to the Alumni of the Virginia Seminary, by Mrs. W. E. Rollins.

Cantors (unaccompanied).
Hail! Holy Hill! Thy sons their homage bring,
Whom thou hast taught to follow Christ the King.

Chorus (voices and organ)
Hail! Holy Hill! Thy sons their homage bring,
Whom thou hast taught to follow Christ the King.

Cantors (with organ)
A Century God's hand hath framed our way,
We ask His Guiding Presence here today.
Chorus, (Hail, etc.)

Upon this ground have saints and martyrs trod,
May we like them our lives pour out to God.
Chorus, (Hail, etc.)

From here they dared the far Liberian shore,
The jungle's heat, and home returned no more.
Chorus, (Hail, etc.)

They sought the East, and carried thence to them
The Light that first did shine from Bethlehem.
Chorus, (Hail, etc.)

Far South they bore across the estranging sea
To fettered souls, the Truth that maketh free.
Chorus, (Hail, etc.)

The waste and lonely places in our land
These did they seek, to bring Christ's healing hand.
Chorus, (Hail, etc.)

Teachers and shepherds of the flock of God,
These went from here, nor sought the world's reward.
Chorus, (Hail, etc.)

Christ, lead us in the way of love that we
May follow them as they have followed Thee.
Chorus, (Hail, etc.)

To God be all the praise the glory be,
From now and ever through eternity.
Chorus, (Hail, etc.)

men the importance of the ministry in the economy of the Church, the need for recruits, and the vital need of a fine and spacious training. Who else will do this if we do it not? We must find the way to reach through to the component families, and to the individual communicants—reminding them constantly year after year that the Lord Christ works through men for mankind, and that the Church needs men in His name and for His work. It is a large task but a possible one. We in Philadelphia have begun upon it in our own proper sphere. We propose once each year to send a brief message to every Church member whose name we can procure, timed to synchronize with one of the Ember Seasons: not an appeal for support for the Philadelphia Divinity School (though we feel sure that our more selfish interests will not suffer), but for interest in the whole cause of the ministry, and of training for the ministry. Already we have found great support in this undertaking. In two months we have built up a mailing list of some 20,000 names; and we confidently hope within a year or two that we may double and triple this number. But whether this particular plan is good or not—and I mention it only to give concreteness to my argument—there is, I am persuaded, the most urgent need for action by our Seminaries which shall once more turn the minds of Church people to loving and interested thought about the ministry. And it would seem that the Virginia Seminary, with its unique influence and almost dominance in the territory surrounding it, has surpassing opportunity to do something of this sort with supreme success, and splendid usefulness to the Church.

2. The other problem before us is more difficult, more delicate—if not, indeed, more dangerous. If there be one thing that the Church needs today it is a thoughtful, a constructively thoughtful, ministry. Conditions have changed with unexampled rapidity. * * *

The truth is that the whole civilized world has come to be living at an intellectual pace that is unexampled and amazing. There has been astonishing progress in popular education. Not only are our secondary schools more numerous and effective and permeating in their influence; there are unprecedented numbers of our young men and women in high schools and colleges. Mothers, as a rule today, at least the younger mothers, give their children in the nursery as a matter of course, the alert modern point of view, which few women a generation or two ago ever learnt. Old conceptions, even old truths, if still couched in antiquated language, have a prospect of life that would be uninviting to any Life Insurance Company! * * *

Darwin published his origin of species in 1859; and I think I am within bounds if I say that it took at least forty years for the germ of his thesis to percolate in any influential fashion from the few to the many. The other day I found in my morning's mail a folder reading thus: "The Einstein Theory of Relativity Now Available in Motion Pictures. Produced under the direct supervision of Dr. Albert Einstein's associates. A captivating picturization of the theory which has aroused more interest than any scientific deductions since Newton propounded the law of gravitation—In four Reels." That film has already been shown to some hundreds of thousands of people in my own city. Lewis Carroll was more of a prophet than he thought when he put down "Reeling and Writhing" as the elements of an education!

PERPLEXING PARADOXES.

How much we need—how much the country and the world require—the grace of God and the peace of Christ, as witnessed by the conditions about us, and the daily news of what is transpiring in other parts of the world. Let us not picture to ourselves these national and world conditions in colors too dark. Nothing is easier or more common than to lay too serious stress on the evils and perplexities of our own time. But the conviction will creep into the alert mind that there is something fundamentally wrong with mankind somewhere when the situation may be fairly described in some series of paradoxes such as this: that a time which has more of scientific information than those which preceded it is much less sure of its fundamentals; that an age which prides itself on its humanitarian spirit and gives evidence of that spirit in numerous ways is yet an age when there is probably more actual and needless suffering than in any other the world has ever known; that a generation which seems so tolerant of every sort of opinion is yet one which has seen the death of more martyrs for religion than all the preceding days of persecution combined; that a world which through the application of modern invention has done more than ever before to release the wealth of natural resources and apply them to

I am concerned with these facts only as they bear upon the task of the Theological Seminary. And they do bear upon it, I maintain, most pertinently and intimately. They reveal, I hold, a double demand upon us that must be met if Christianity and the ministers of Christianity are to play a strong and saving part in the world that now is.

First, there is the demand that our Gospel be thought through afresh. And here I buttress myself with the words of the Bishop of Pretoria: "The whole Church," he writes, "needs to think out her message again fearlessly. It is ages since the foundation truths of the Christian faith were really thought through. It was last done by the Fathers and the Schoolmen, and the world has been living off their labors ever since. And even by them a good deal was taken too much on trust."

Do not misunderstand me. I am not pleading for a Modernist Gospel. I do not believe that there is or can be any such thing. The one Gospel is that of Jesus Christ, the same yesterday, today and forever. Nor do I believe that any restatement will or can change that Eternal Gospel by one jot or tittle. But God Himself could not reveal Himself powerfully and fully to mankind until in the fullness of time He sent His only begotten Son to take our flesh upon Him, to live, as one of us, among us. So, in a sense, the Gospel of Christ must become incarnate once again, must, that is, restate itself in language understood of the people, in thought terms that are theirs and not their fathers'—must adapt itself in its applications and interpretation to the actual problems, perplexities, and conditions of the world it seeks to save. We are too prone, we Churchmen, to attach overmuch importance to the forms of our faith, and to the words and phrases in which it has found lodgment. These have become dear and sacred to us; and we are loath to grant that they can have little vital meaning to the mass of men who have not entered so fully into our heritage. There lies the gist of the difficulty: not that Christ is failing; but that we interpreters of the living Christ are not presenting Him effectively to our world. "Truth," said William Blake, in one of his flashes of insight, "can never be presented so as to be understood, and not be believed." And the great problem before the Church is so to rethink the truths of our faith that they shall be once again intelligible, and mighty, for this changing and growing life of men. If our Seminaries do not do this for us, who can or will?

And the second demand is but the corollary of this first. If the Ministry is to have power over a world so radically different from the world of a generation or two ago, its representatives must themselves be thinking and growing Christians. To preach today what one learned in Seminary thirty years ago, and to preach it in the same language and in relation to the same problems is to beat the air. Again do not misunderstand me. The radical in theology, the sensationalist in the pulpit, is to my mind even more useless and harmful than the moss-back. What we want is the thoughtful, careful, constructive interpreter; who understands both the Gospel of Christ and the thoughts and difficulties of contemporary men, and who can relate the former to the latter. And if in so doing he brings out of his treasure things new as well as old—why, he is but doing what His Master said would be done by every scribe who has made a disciple to the Kingdom of Heaven.

human needs is a world in which there are more on brink of actual starvation and need than in any former time; that a period which has seen the forces of democracy most widely spread is one in which more governments are weak and unstable; that people who ought to know the value of law are quite given to lawlessness; that a time of greatest accumulation of wealth is a time when national bankruptcy prevails among many peoples. One could continue this series to a much greater length within the limits of a fair and just description. The time when nations had learned the need and value of cooperation is one when many refuse to cooperate. Now when we know better than ever before how the interest of one class is bound up with the interest of another class we find most intense bitterness between class and class.

Under these trying, not to say depressing, conditions the Christian will not be pessimistic, but is bound to be very humble and very alert. "This is the victory which overcometh the world, even your faith." To interpret the mind of Christ to such a generation, to be a steward of the mysteries of God in such a time, will bring the most devout to their knees to ask for guidance, wisdom, patience and courage. The world needs the Kingdom of God and it becomes the business of the Church to show men what is the Kingdom of God.—From Bishop Cook's Convention Address.

THE CHURCH AND YOUNG PEOPLE'S WORK

By the Reverend Karl M. Block

NOT ONLY "WHOM SHALL I SEND," BUT "WHERE CAN I SERVE?"

"GUIDE Posts"—a new publication of the National Council. What again? "Why they don't read the Church at Work and the Spirit of Missions NOW." Yes, you get me. The Church Croaker is the Ecclesiastical taries for parishes, for dioceses—these are a few of the Church Efficiency Experts volunteering for the Foreign Field: Well, hardly. He is too busy at home. And his specialty is subtraction and division. He spends his time looking for the LEAST COMMON MULTIPLE and the HIGHEST COMMON DIVISOR. He may boast that he is young for his age but a cruel law of addition keeps him out of the Young People's Society. And he has no place there. Youth keeps its enthusiasms, thank God!

We need "Guide Posts." It belongs on every table of our leagues. Appeals for service—Sunday after Sunday. Where? Most of our preachers frankly do not know—except in the most general terms. At least one sermon out of three involves some appeal to serve. But WHERE? Campaigns are frequently conducted with a long list of places in which one may function in the upbuilding of the Kingdom. When the test comes, many offer or some, at least, and there is no place to meet the applicant. "Guide Posts" claims to point the way to specific fields of service. It is written in an interesting, newsy style. The print is large enough for grandmother to read without her glasses. Even he who runs may read. And he had better run if he would escape the burden of the call to serve. Missionary work—evangelistic, educational, medical, social, business, clergymen, physicians, teachers, trained social workers, leaders of boys, leaders of girls, executive secretaries for parishes, for dioceses—there are a few of the lines of appeal. "Guide Posts" has personality and pep. May it have power!

SUMMER CAMPS AND CONFERENCES.

We have with us—THE SUMMER CONFERENCE. Some years ago Aunt 'Liza, a sturdy supporter of Mt. Moriah Baptist Church, was asked to contribute to a lighting device for the auditorium of the new church. "I doesn't mind he'ping you all with a cont'ibution," she said, "but what I wants to know is dis, when you all gits de CHANDELLIAH, who's gwine to play on it." Ergo—after we get the young folks to the Conferences what are we going to do with them? Let us at least think things through. We need a program and an objective. That sounds trite enough to begin with. But the pathos is that we have an ecstatic idea that the young people will come valiantly to our rescue. They may and then again they may not. You can't expect to drop the burden of the galvanization of the Church on the young people over night and have them in statesmanlike fashion provide us with a panacea for reconstruction problems. THEY want and feel a tremendous need of leadership. Thus they cling to those who seem to understand them and who really sympathize with their effort to solve their problems. Ask an earnest young girl how far can one be guided in her individual social life by the members of her class—her associates. When does independence become prudishness? Is the law of the average safe? Because things are widely tolerated, are they therefore tolerable? Moreover, our young people need TRAINING—not just rousements! We are glad of the well stocked farm of MacDonald, and we trust that John Brown's Baby has recovered from her cold in the chest. Yet—we have other interests. We need fellowship, but we needs a great deal more. The Conference need not be conducted by a

group of ecclesiastical killjoys who build up an impossible program and superimpose it on the young people. Nor need they be left to the tender mercies of the ecclesiastical rah-rah boy who thinks that spirituality is inculcated by beating on tom-toms and singing more or less outrageous songs—constituting themselves a composite Conference nuisance.

Young people need to be taught how to pray—that's enough of an achievement for one year if nothing more were accomplished. They need to know how to conduct a meeting with dignity and winsomeness. They need to be taught the rudiments of parliamentary law. They can still learn a good deal about the Church and her ways. "The Story of the Program" gives a fine opportunity for a clinical study of Mission Study Classes. Let's make the Conference time count! A sense of humor—and then we shall have balance and success. But let us meet the young people on the highest possible ground. Around the camp fire one may feel the Cloven Tongues resting upon him, and urging to some higher ministry. In the gentle stillness of the Early Communion, there may be heard the Still, Small, Voice. But the WHEN and the HOW are answered in the face to face consideration of the Church's needs and our capabilities to meet them. Personal conference—that is the Christlike method. Let Leaders and Councillors beware. The six months following will determine the value of the Conference. Enlistment in life service, that is the finest achievement!

Under the auspices of the Department of Religious Education of the Diocese of Southwestern Virginia, and as a part of the Summer School Program, the following Conference Program has been arranged. One hundred and fifty young people are expected to be present:

CONFERENCE OF YOUNG PEOPLE OF THE DIOCESE OF SOUTHWESTERN VIRGINIA, VIRGINIA EPISCOPAL SCHOOL, LYNCHBURG, VA., JUNE 20, 1923.

1. Temporary Organization—Introductory Address, Lawrence Greene, Temporary Chairman, St. Paul's Church, Lynchburg.
2. Roll Call of Delegates from Young People's Societies.
3. Outline of Existing Organizations.
4. Address—"The Place of Young People in the Church." William Figgat, St. John's Church, Roanoke.
5. Address—"The Necessity of Organizing the Field." Elizabeth Fisher, St. Paul's Church, Lynchburg.
6. Round Table Conference on the Necessity and Value of a Diocesan Organization.
7. Address by the Bishop of the Diocese—The Rt. Rev. R. C. Jett.

Luncheon.

1. Election of Diocesan Officers.
2. Appointment of Committees—
 - (a) Constitution and By-Laws.
 - (b) Executive Committee.
 - (c) Time and Place of Next Meeting.
3. Address—"The Devotional Meeting," Evans Crosby, St. John's Church, Roanoke.
4. Address—"The Social Meeting," William Wilson, St. John's, Lynchburg.
5. Address—"Objectives for the Ensuing Year," Lawrence Riersen, Christ Church, Roanoke.
6. Brief Talks on Assigned Topics by League Representatives.
7. Concluding Business and Adjournment.

Christianity and the Community

Thy Kingdom Come on Earth

THE REV. H. CARY MONTAGUE, Editor.

GATHERING IN THE STRAGGLERS.

Both this week and last our readers have, no doubt, been interested in the accounts of the commencement and great centennial celebration of the Theological Seminary in Virginia.

Well may the South take a pride in that great institution which has sent forth so many great Christian leaders into all parts of the world to carry the message of the Master.

Last week the writer had the opportunity of attending another commencement, or rather, of annual exercises of quite a different type.

The occasion was in Hanover County at the Virginia Home and Industrial School for Colored Girls. It is the reform school for delinquent Colored girls for the State of Virginia.

To this institution are committed bad Negro girls from all over the State. When they arrive they are literally the very scum of humanity.

As we watched these girls, after receiving the careful training which is given them in mental and physical cleanliness, in their immaculate white dresses going through strenuous calisthenic drills in perfect harmony and rhythm; as we looked into their eager, happy faces, and noted their ready response to any humor in the remarks of the various speakers, both white and colored, and realized that they had been transformed from evil-minded, sullen, down-trodden morals of humanity filled with the worst sort of criminal tendencies and desires, we wondered if, after all this, too, was not a work that was well worthy of comparison with the preparation of leaders that is going forward on "The Hill," near Alexandria.

If we are really all "members of Christ and children of God," then surely we are so bound together that the moral welfare of one of the least affects the spiritual life of the most advanced, and if we read aright the meaning of Our Saviour's teachings there can be no heaven, no place of perfect happiness, until there is no hell where the morally weak and degenerate cease to be tormented by the pangs of their guilty consciences, and the pains of their diseased bodies, that follow vice and wickedness.

As some one has well expressed it, "One joy of heaven is to empty hell," and this is not a bliss for which we must wait to enter the hereafter, because both heaven and hell are around us here and now.

The work that is being done at the Virginia Home and Industrial School for Colored Girls under the direction and guidance of Mrs. Jane Porter Barrett, its superintendent, who is a consecrated Christian woman, is literally that of emptying hell in the most practical and genuine way. The girls committed to this institution remain under its control until they are twenty-one years old, but as soon as they respond to the careful training that is given them in habits of neatness, industry and efficiency in domestic duties, they are sent out on parole, as servants into homes where an interest will be taken in their further training, and where they will be guarded from the temptations as far as possible. They are still under the control of the school and reports must be made regularly, and they are liable to recall at any time.

One feature of the annual exercises this year was the delivery of a check for one hundred dollars to a girl who had passed her twenty-first birthday, and had saved up this amount while working on parole. She is now no longer under the supervision of the school, but has taken her place as an industrious, thrifty and respected member of society.

Another feature of the day was the presence of four of the parole girls who had desired to come back from the homes where they are now working for this occasion. One of these girls had so conducted herself to a child in the home in which she is employed that the child insisted on coming to see the school, where her young nurse had received her training, and this child's father had to come to accompany her. When called upon by the Superintendent he gave testimony to the proficiency and satisfactory service that was being rendered by the former inmate of the school who is now in his home, and he added, "This whole occasion is a perfect revelation to me, and I think it is simply wonderful to see how well these girls are being trained and developed into good and useful women."

There were many others who felt as did this speaker, that transforming bad girls into good ones was indeed a wonderful work, and a Christ-like work, too.

Specimens of cooking, sewing and vegetables raised by the girls in their garden were among the interesting exhibits of the year's accomplishments.

A novel number on the program was a "Demonstration In Bed-making," when a neatly-made bed was brought in with pillow and coverlet all smooth and free of wrinkles. It was promptly torn to pieces, the blankets and sheets placed "to air," the spread neatly folded and mattress turned in the twinkling of an eye, while brief instructions were delivered on how to do these things, and why they were necessary.

Prizes were also delivered for excellence in Bible reading, and improvement in general conduct.

The training given at this institution includes the development of every side of life, mental, moral and physical, and it is the actual seeking and saving of that which is lost.

AN ORGANIZATION FOR HIGH BUSINESS PRINCIPLES.

The Rice Leaders of the World Association is a modern business organization that is typical of the new spirit in industry.

It is made up of business firms and corporations who are willing to adopt its principles and abide by its standards. These are expressed in an emblem and a certificate which reads as follows:

Rice Leaders of the World Association.

This certifies that the firm of _____ has joined in the work of this Association to cooperate in keeping before the public mind those high standards of "Business Principles" and "Merchandise Quality" which constitute the Association's

Qualifications for Membership

Honor—A recognized reputation for fair and honorable business dealings

Quality—An honest product of quality truthfully represented

Strength—A responsible and substantial financial standing

Service—A recognized reputation for conducting business in prompt and efficient manner

In recognition of which this Association of eminent institutions has issued this Record of Business Principles as a tribute to this Member's recognized adherence to these high standards.

This member uses the Association Emblem as an evidence of cooperation in this work and also as a symbol of the spirit of integrity which governs its activities.

In Witness whereof the Rice Leaders of the World Association has caused its official Seal to be affixed and attested by its Founder and President this fourth day of January, A. D., 1923, at 225 Fifth Avenue, New York, U. S. A.

RICE LEADERS OF THE WORLD ASSOCIATION,
Elwood E. Rice, Founder and President.

It will be seen that the four requisites for admission to this business association are all of a high ethical order, and are based on ideals that look to the welfare of customers, the quality of the article manufactured and method of distribution, rather than to the mere self interest of profit.

(Continued on page 23.)

THE SPIRIT OF THE CENTENNIAL

An Intimate Impression of the Commencement of the Virginia Seminary.

By the Reverend Thomas F. Opie

"GOOD fellowship" was the feature of the Virginia Seminary reunion and centennial, held in connection with the recent commencement exercises at Alexandria.

Over two hundred one-time theologues of the Hill returned to their Alma Mater to drink in anew the inspiration of the place, to renew old acquaintances, and to feel the "pull" of it all. They stood again within the sacred walls of the chapel and of the classrooms—and wandered about the campus, whose spacious swards and noble oaks and deep shadows make it one of the most beautiful and entrancing campuses of any institution of learning in the entire East. Here they renewed their youth and caught fresh richness of soul to carry back to the routine and exacting life of the parish.

Men were seen to embrace old friends whom they had not seen for years—as only brothers greet each other. These were men who felt the vigor of pure emotion and the tug of strong and natural and wholesome heart-impulse. From the near-venerable to the new-made deacon, these men were full of the freshness and the sweetness of youth.

It seemed to the writer that one of the eldest of all the alumni, the lovable Bishop Tucker, of Southern Virginia, was also one of the most sparkling in wit and one of the most hearty in greeting. His essay, read at the Alumni meeting, was eloquently reminiscent and prophetic in its forward look. A parenthesis introduced in connection with the essay, referring to the late Bishop Peterkin, of West Virginia, threw the alumni into a state of unrestrained laughter (as, indeed, did others of the essayist's bon mots). The Bishop, in commenting on the character of his late contemporary in the episcopate, also an alumnus of the Virginia Seminary, related that Mrs. Peterkin at one time remarked to her husband, "I believe you would speak well of Satan himself, if called on to testify!" He reflected but a moment, said Bishop Tucker, and then replied, "Well, at least we would do well to emulate his assiduity!"

Never have I seen a parson get such a demonstration as was accorded the Dean of the Seminary, the Rev. Dr. Berryman Green, as he arose to speak at the Alumni luncheon. He was given a genuine ovation. The men, who, by the way, filled the refectory to overflowing, stood, at the introduction of Dr. Green, and applauded for fully sixty seconds or more. It had been indicated that the Dean would address himself to the subject of an endowment for the Seminary and when the applause ceased he said, "This overwhelming demonstration is decidedly 'silencing'—but it is also very emboldening. I was about to suggest \$500,000 as a goal. I think I shall have to make it a million!" This threw the gathering into riotous laughter and later it drew a sally from the Rev. Dr. Carl E. Grammer, some time professor at the Seminary, now rector of St. Stephen's, Philadelphia. Dr. Grammer was one of the speakers at the luncheon and he, too, was given a generous reception. He referred to "the 'sober' first suggestion" of the Dean as being much more to his way of thinking than the "intoxicated" second suggestion (as a million dollars seemed too far out of reach).

The manner in which the alumni received the proposal for a large endowment for the Virginia Seminary, gave some token of their love and loyalty to their "fostering mother." The idea met with cordial and instant agreement, especially when Dr. Green stated that it was his conviction that one hundred men might be procured for the next ses-

sion, if only there were accommodations for them. The Dean said that seventy-one men are now enrolled for 1923-24 and that eleven others who applied could not be admitted, for want of space. The large enrollment for the coming year is made possible, he explained, by reason of the fact that some of the old students returning next session have volunteered to "double-up," and sleep two-in-a-room. This is another of the many evidences of the fine spirit of the Virginia Seminary men—a spirit which will doubtless inspire some of our good Churchmen, who are well able to do so, to "double-up," when it comes to their being approached in connection with the much-needed endowment fund for the expansion of the Seminary equipment.

In speaking of the future of the Seminary, the Dean referred to the simplicity of the life of the men who compose the faculty and the student body as well, and to the fine feeling of fellowship—declaring that this would characterize the school in the future, as it has in the past. A study of the men and their environment on the Hill, justifies the conclusion that the fraternal feeling of all connected with the institution, and the absence of display and attitudinizing, contribute to their wholesomeness and to the depth of their religious life. This was characteristic of the manner of men who thronged the Seminary for the centennial-commencement.

The whole spirit of the exercises indicated that the Virginia Seminary will stand four-square for the Christianity of the Christ, as in the past. The Dean insisted that the school would stand for all that is genuinely in earnest in scholarship—and that acute intellectual incisiveness and investigation will be encouraged—since there is too much at stake for us to fail to require that our religion stand the test of severe insight and scrutiny. He intimated that the insinuation that scholarship and orthodoxy are no longer compatible is unfounded—and that the Virginia Seminary will continue to stand for both—for the faith once delivered, and the faith capable of adaptation to this and to all the ages.

The men who were ordained on the last of the three days of Commencement Week were gripped by the spiritual virility of the message delivered to them from the text, "Follow me and I will make you fishers of men." The Rev. Karl Block, rector of St. John's, Roanoke, Va., was the preacher, and the choice was a felicitous one. Mr. Block catalogued the requisites of a successful minister and set forth the obstacles to be met, recommending the spirit in which they were to be overcome and challenging the young clergymen to go forth with great heart to lift men up to God. His message was freighted with spiritual dynamic and was eloquent and full of the grace of "definiteness."

It would appear that the whole spirit of the Centennial will be incorporated in the History of the Theological Seminary in Virginia, the first volume of which was in hand at the time of commencement—and the last volume of which will be forthcoming next fall, being held back so as to include the essays and papers read at the anniversary commencement exercises. This painstaking work was compiled and written largely by the Rev. W. A. R. Goodwin, D. D., of the faculty of William and Mary College, late rector of St. Paul's, Rochester, N. Y., with the scholarly assistance of the Rev. Dr. E. L. Goodwin, some time editor of the Southern Churchman.

THE CHURCH ABROAD

Impressive Ceremonies at the Dedication of the Memorial Battle Cloister.

AMERICANS in Europe and their Allies paid tribute to America's war dead at a number of impressive Memorial Day ceremonies on May 30.

The most important was held in the cloister of the American Pro-Cathedral in Paris, when the memorial tablets to the fallen of the American Expeditionary Forces were unveiled.

The thought of erecting in imperishable sculpture and engraving along the cloister walls of the American Pro-Cathedral Church of the Holy Trinity, Paris—America's noblest edifice abroad—fitting memorials to the American Dead of the Great War, took form just before the War's end.

The plan received the immediate endorsement of General Pershing, Commander-in-Chief of the American Army, of Admiral Sims, Commander of America's Navy in Euro-

peon Waters, and many other representative Americans.

In 1920, a Committee of Aristic Advice was organized and for nearly two years discussed plans and designs. The accepted designs are those of Bertram Goodhue, America's well known architect, with sculptures by Mahonri Young of New York. The execution was in charge of Michel de Tarnowski, the Paris sculptor.

This cloister runs along five bays of the church, and these bays carry the memorial. The first contains the Great Memorial. Under a canopy of delicate design stands the dominating figure of "Columbia Sheathing her Sword."

This canopy continues across the bay, with the American eagle in the center, forty-eight stars spanning the top, and insignia of different branches of the service wrought into the tracery. Just beneath, framed by the canopy work, are bas-reliefs of the shattered cathedrals of Rheims and

Soissons, the citadel of Verdun and the ruined Cloth Hall of Ypres; while the canopy is supported by five corbels representing the American soldier, sailor, marine, aviator and nurse.

Under this canopy and filling the rest of this first bay comes the Great Inscription, reading: To the Memory of our Dead—those Americans who during the Great War of 1914-1918 came overseas with their comrades two million strong and gave their lives fighting beside their Allies for Country, for Humanity, for God, these Cloister Memorials are dedicated in gratitude and pride.... "They loved not their lives unto the death".... "Let light perpetual shine upon them."

The other four bays contain the record in stone of the losses in officers and men, together with battle credits, of sixty-nine American units (with their divisional, corps and branch insignia), including the Pioneer Units, "Those intrepid few who to preserve their country's greatness died."

One has said: This Memorial Battle Cloister will forever remain in France, where they fell, a national Abbey Memorial to America's Hero Dead.

At the dedication of the Battle Cloister, Mr. Myron T. Herrick, the American Ambassador to France, in a striking speech, pointed out the significance of the ceremony as a bond between the Allies.

"We more and more realize on occasions like this," he said, "that our sacred dead constitute an unwritten but imperishable tie."

This generation and the generations to come, he concluded, were the trustees of the sacred heritage of the dead. Mr. Herrick also read a message from President Harding, in which he said:

"The memorial will be one more sanctuary for Americans ever anxious to honour their countrymen who made the great sacrifice for civilization and national freedom.

"That it may become a shrine, and that as such it may inspire a constantly closer intimacy and firmer friendship

among our own nation and the peoples of Europe is my earnest wish and hope."

Marshal Foch, who spoke next, instinctively brought his hand up in salute as he recalled the multitude of khaki-clad figures that had crossed the Atlantic.

"In the dark days of 1917," he said, "the President of the United States sent me a message in which he promised to bring about an Allied victory if he had to send one hundred divisions; and a year later, in 1918, the men that he had sent redeemed his promise."

Field Marshal Sir William Robertson, representing the British Army, recalled the prophecy he had made on the occasion of the celebration of American Independence Day in 1917. "I then declared," he said, "that the American forces had come at the very moment when they were most needed, in order to inject new vigour into our armies; and that they would sway the balance of victory to our side.

"My prophecy came true to the very letter. They came on in ever increasing numbers, and they did not go back until victory was ours. Not all of them returned to their homes, however. Many now sleep their last sleep both in France and England; and their graves shall ever be sacred to us, whose gratitude knows no bounds."

Addresses were also made by General le Baron Jacques, representing the Belgian Army; General Marietti, representing General Diaz and the Italian Army; Colonel Neditch, representing the Serbian Army; General William M. Wright, representing General Pershing and the American Army; Vice-Admiral Andrew T. Long, commanding the American Forces in European Waters, who represented the American Navy; and Colonel Carleton McCulloch, representing the National Commander of the American Legion.

The Right Rev. Charles H. Brent, D. D., Chaplain-in-chief of the American Expeditionary Forces, consecrated the Memorial Battle Cloister; and the Very Rev. Frederick W. Beekman, Dean of Holy Trinity, to whose work the memorial is largely due, conducted the memorial service.

Church Intelligence

St. Augustine's Conference.

Gardiner L. Tucker.

St. Augustine's School is an institution maintained by the Episcopal Church for the Christian training of Negro Youth. It has an extensive plant of buildings and grounds in the city of Raleigh, North Carolina, where it has carried on its work since the year 1867—fifty-six years. Bishop Delany, Suffragan-Bishop for Colored Work in North Carolina, has made his home on the school grounds for the last twenty-five years. As Bishop Delany has now committed to him the spiritual oversight of the Church's work for Negroes in the five Carolina Dioceses, St. Augustine's has become the principal headquarters of Church work among Negroes in the South.

St. Augustine's Conference for Church Workers has been held annually since 1909. It has steadily developed its scope and extended its influence during these years until it has become one of the chief formative influences in the Church life of the Negro folk of our Communion. This year's Conference was held June 4 to 8. The number attending amounted to ninety-eight, representing all parts of the South, as well as New York, Ohio, and other Northern communities. Practical problems of work in Missions, Religious Education, Social Service, Worship, Church Organization, etc., were handled not only by addresses, lectures and instructions given by specialists, but by conference and discussion.

In addition to the study classes the program included devotional addresses at morning assembly, and evening chapel services by various speakers, storytelling by Miss Mabel Lee Cooper; conferences on various subjects relating to Church work (one of the most impor-

tant being a Conference on Race Relations conducted by Dean Lathrop); addresses at morning and evening meetings by Bishop Cheshire, of North Carolina; Dr. James H. Dillard, of the General Education Board; the Rev. Dr. Robert W. Patton, of the American Church Institute for Negroes; the Rev. Charles N. Lathrop, National Council Secretary of Social Service; Principal Battle, of the Okolona Industrial School, Okolona, Miss.; the Rev. Dr. James S. Russell, of St. Paul's School, Lawrenceville, Virginia; Principal Edgar H. Goold, of St. Augustine's School, Raleigh, N. C.; the Rev. Dr. Gardiner L. Tucker, Field Secretary of the Board of Religious Education of the Province of Sewanee; Bishop Demby, Suffragan-Bishop of Arkansas; the Rev. Paul Micou, of the National Student Council; Dean Ribble, of the Bishop Payne Divinity School, Petersburg, Virginia, and others.

An important special conference, and one that may "make history" in this field, was that held on June 7 for the consideration of Church Work among Negro students. Representatives from St. Augustine's, St. Paul's, Tuskegee, Hampton, St. Mark's, Okolona Industrial, Bishop Payne Divinity School, and men in touch with other schools were present. Bishop Demby presided as chairman. The result of the Conference was the formation of an organization to work in the interest of Negro Students of the Episcopal Church, following somewhat the lines of the National Student Council so successfully working among white students. The title tentatively adopted was "The National Student Council of the American Church Institute for Negroes." Officers were elected, Lieut. Lawrence A. Oxley, of St. Augustine's School, Raleigh, North Carolina, being made President. Plans were framed for a "Con-

stitutional Convention," to be held in January, 1924, to which representatives from groups of Negro Church students would be invited, and at which more complete organization should be effected.

Dr. Patton made the gratifying announcement at one of the evening meetings that the American Church Institute for Negroes, after 17 years of effort to arouse interest among Churchmen in its work, seemed at last to have achieved some success since gifts of \$260,000 had been received by the Institute in the year 1923. Some of these gifts were available for developing St. Augustine's and the Institute had decided to raise St. Augustine's to the status of a Junior College, beginning with the fall term in September, 1923. Half of this money, Dr. Patton said, had been given by Southern men.

St. John's College, Greeley, Col.

Commencement at St. John's began with an ordination Trinity Sunday at Trinity Church, Greeley. Bishop Johnson preached the sermon. The Rev. Leon E. Morris, of St. John's, read the Litany. Dr. Bonell presented the candidate, the Rev. Robert Y. Davis, of the senior class. On June 1 the graduation took place at Trinity Church. The Rev. Dr. Johnson was celebrant. The Rev. Joseph Dobbins read the Epistle, the Rev. Robert Y. Davis the Gospel. The preacher for the occasion was the Rev. Harry Watts. Dr. Bonell, Dean of St. John's, conferred the degree of B. A. upon the class of three and presented the diplomas.

St. John's has closed the most successful year of its history. Twenty-four men were enrolled. A new building, St. Dunstan's Hall, is well under way and will be ready for occupancy at the opening of St. John's September 29.

Dr. Bonell will sail for the Holy Land June 30.

PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop.
 Rt. Rev. T. J. Garland, D. D., Suffragan.

A Bequest From England.

St. George's Chapel, Philadelphia, is the unexpected beneficiary of two hundred English pounds through the death in England of Mrs. Maria Totty, widow of the Rev. John Totty, who was the founder of the Mission in 1887.

St. George's Mission was started in a small room on East Victoria Street by Mr. and Mrs. Totty, who surrounded themselves with a group of loyal Church of England members living in the neighborhood. Mr. Totty at that time was a layman. He received a lay reader's license and the following year a frame chapel was erected at the present location. In 1893 Mr. Totty was made a deacon and in 1901 he and Mrs. Totty returned to England, where he died in 1912.

The will states that the Bishop of Pennsylvania is to use the bequest "as he shall think proper for the benefit, alteration or repair" of the chapel.

The Largest Contributor to the U. T. O.

Announcement has been made by the National Council of the Church that the Woman's Auxiliary of the Diocese of Pennsylvania contributed \$73,155 to the triennial united thank offering, maintaining its position as the largest contributor of any Diocese in the country. Revised figures indicate that the united thank offering amounts to \$681,145, instead of \$669,426, as previously announced.

Opening Service at the Church Farm.

The Rev. David M. Steele, D. D., rector of the Church of St. Luke and the Epiphany, Philadelphia, conducted the opening service in the orchard at the Church Farm of the parish at Broomall, Sunday afternoon, June 17. The full chorus choir of the Church took part in the open-air service. The Sunday Schools and the four o'clock service at the home Church have been discontinued for the summer and Sunday marked the beginning of this novel undertaking for the third season.

R. R. W.

WASHINGTON.

Rev. Jas. E. Freeman, D. D.,
 Bishop-elect.

A Diocesan Organization of Young People's Societies was formed at a meeting recently held at Epiphany Parish Hall, when nine parishes were represented by forty young men and women. It was decided to adopt as the name of the organization "The Episcopal Young People's Society of the Diocese of Washington" and arrangements were made for the adoption of a constitution and the election of officers at a subsequent meeting.

The Board of Religious Education of the Diocese has distributed among the Churches in the Diocese of Washington twenty partial scholarships to Sunday-school teachers who desire to attend the Summer School of Religious Education which will be held at Rehoboth Beach, Del., for five days, beginning June 25. It is expected that many other teachers beside those receiving these scholarships will take advantage of this opportunity to study in the interest of teaching in Sunday School.

M. M. W.

VIRGINIA.

Rt. Rev. W. C. Brown, D. D., Bishop.

A Tribute to Bishop Gibson.

This is the tribute that Bishop Tucker pays to Bishop Gibson, of Virginia, in his paper at the Centennial in commemoration of the Alumni.

Last, but not least, Robert Atkinson Gibson, late Bishop of Virginia. So intimate was my friendship, which still abides, that I was moved to seek his name among the living rather than among the dead. He was the son of a father, the influence of whose Christlike pastorate of more than fifty years is still to be traced in the community in which he ministered. He was my valiant comrade in the artillery of The Army of Northern Virginia, my friend and fellow labourer in his early and later ministry, a faithful pastor, a fervent preacher of the Gospel of Christ, a devoted shepherd of the flock of which God had made him overseer. I almost feel that if, when his spirit returned to God, his heart had been opened, there would have been found engraced upon it in letters of love,

First, Christ;
 Then, Virginia;
 Then, the dear old Seminary.

The Rappahannock Conference.

The Conference for "Church Workers," under the auspices of the Rappahannock Convocation, was held at St. Margaret's School, Tappahannock, from June 12 to 16, inclusive, and the attendance exceeded the most sanguine hopes of the promoters. One hundred and twenty-three registered from beginning to end, and most of those who came, stayed, held by the stirring and instructive addresses, made by Miss Lou Davis, the head of the Woman's Auxiliary of the Diocese, ably assisted by Mrs. Jacquelin T. Smith; Miss Sallie Dean, on Christian Stewardship; the Rev. James L. Ware, on Sunday-school Work, and Miss Florence L. Newbold, on the Girls' Friendly Society. The Conference, though new to Tidewater Virginia, was a success from start to finish, and all went home with a new inspiration and redoubled energy for Church work, and a wish that, as the Conference had passed the experimental stage, it should be made an annual affair.

R. B.

Bishop Brown's Portrait.

An oil portrait of the Rt. Rev. William Cabell Brown, D. D., painted by the distinguished artist, Mr. Thomas C. Corner, of Baltimore, will very soon be presented to the Virginia Seminary by Mrs. H. B. Gilpin. The portrait will be hung in the Reading Room of the new Library.

Emmanuel Church, Brook Hill: A bronze tablet, bearing twenty-two names, in honor of her sons, who answered the call of their country in the great World War, was placed in Emmanuel Church, on Trinity Sunday.

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robert C. Jett, D. D., Bishop.

The New Executive Board.

The first meeting of the Executive Board as elected at the recent Council was held on Friday, June 15 in the parish house of Christ Church, Roanoke.

Through the courtesy of the rector and vestry of Christ Church the Board has held its meetings here since the spring of 1922. Beginning July 20, however, the Board will meet regularly in the new parish house of St. John's Church, where the Executive Offices of the Diocese also will be located.

On Friday the several departments were reorganized for the coming council year as follows:

Field Department—The Rev. G. Otis Mead, chairman; the Rev. Devall L. Gwathmey, Mr. Charles Francis Cocke and Mr. W. D. Tyler.

Department of Finance—Mr. C. Edwin Michael, chairman; the Rev. John J. Gravatt, Jr., the Rev. J. M. Robeson, D. D., Mr. Charles Francis Cocke and Mr. W. D. Tyler.

Department of Publicity—The Rev. Devall L. Gwathmey, chairman; the Rev. J. Lewis Gibbs, secretary; the Rev. Carleton Barnwell and Mr. Thos. A. Scott.

Department of Religious Education—The Rev. Karl M. Block, chairman; the Rev. John J. Gravatt, Jr., Mr. Charles P. Macgill and Mr. W. C. Rierson.

Department of Social Service—The Rev. Churchill J. Gibson, chairman; the Rev. J. M. Robeson, D. D., Mr. Mayo C. Brown and Mr. Charles L. Mosby.

The functions of a Department of Missions will be performed by the Executive Board as a whole, with the Bishop as Chairman.

As a general rule the work and jurisdiction of the various departments will correspond to those of similar departments in the National Council.

Summer Work in Vacant Churches.

A number of important engagements have been made for the filling of vacant pulpits in the Diocese during the summer months. The Rev. William A. R. Goodwin, D. D., of William and Mary College, Williamsburg, Va., will be at St. Thomas' Church, Abingdon. The Rev. Douglas I. Hobbs, of Live Oak, Florida, will have charge of Trinity Church, at Rocky Mount.

The Rev. Jas. G. Minnigerode, of Louisville, Ky., will have Christ Church, Warm Springs, during the month of August.

Mr. Lynne B. Mead, of Roanoke, a student at Virginia Seminary, will be at St. John's-in-the-Mountains, Endicott, in Franklin County.

Mr. Beverley M. Boyd, of Roanoke, a Seminary student, will have the churches at Buena Vista, Glasgow and Natural Bridge State.

Mr. Theodore H. Evans, of Amherst, a Seminary man, will be at St. John's Church, Waynesboro.

Mr. Charles W. Sheerin, of New York City, also a student at Virginia Seminary, will assist the Rev. Herbert H. Young in the work among the missions in the Southwest. T. A. S.

NEW YORK.

Rt. Rev. W. T. Manning, D. D., Bishop.
 Rt. Rev. A. S. Lloyd, D. D., Suffragan.
 Rt. Rev. Herbert Shipman, D. D., Suffragan.

Church Unity.

It would seem that unity is fairly complete in New York between the Church and the Eastern Orthodox communions. At a service recently held in the Church of the Redeemer, Brooklyn, its rector, the Rev. Dr. T. J. Lacey, and the rector of the Church of the Heavenly Rest, New York, the Rev. Dr. H. Van B. Darlington, were given divinity degrees by the Greek Church Seminary. In the Cathedral of St. John the Divine on Kossovo Day the Rus-

slan Archimandrite officiated, and Archbishop Platon and Bishop Manning took part, the Bishop speaking. The Russian choir from St. Nicholas' Cathedral sang. The day in question is that of the Russian Refugee Society.

St. Mary's Church, the Rev. Charles B. Ackley, rector, has become a centre for the training of Sunday school workers, and as a parish it takes keen interest in education of its own members. On the second Sunday after Trinity the Rev. Paul Micou, of the Student Council, preached the baccalaureate sermon, and marked the graduation of members of the parish and others in religious education and in other training. Among the number were Allen McL. Robinson, a senior at Annapolis; Miss A. E. Harvey, graduated from the New York Training School for Deaconesses; Helen Witner, from the Wadleigh High School, and Dorothy Gross, from the Richman High School. The plan of St. Mary's Parish is to take note of all parish young people graduating from any schools, hold a service in their honor and make known their names.

Bequests: By the will of Miss Ethel McLean, the residue of a large estate is to go to the Church of the Incarnation, the Rev. Dr. H. P. Silver, rector. Miss McLean was a daughter of the late James McLean, long Incarnation vestryman. Other gifts were \$10,000 to Bishop Atwood, of Arizona, for work among the sick, and the same sum to Bishop Burleson, of South Dakota, to be used at his discretion; \$10,000 to St. Faith's House at Tarrytown, and \$10,000 to Hope Farm, the last named a charity for children which was founded by the late Bishop Greer. By the will of Mrs. Webster, daughter of Secretary Fish, who headed the Cabinet of President Grant, \$30,000 goes to the community of St. Mary at Peekskill, the gift to be made upon the death of her son. The same sum, under the same conditions, is given to each of the following: Order of the Holy Cross, Nashotah House, the Sisterhood of Fond du Lac, and the Sisterhood of St. John the Baptist, New Jersey. The Fond du Lac Sisterhood gets \$5,000 at once in addition.

Memorial: For a time the late Rev. John Bryan McCormick, son of the Bishop of Western Michigan, was a curate of Trinity Parish, and located at Intercession Chapel. On the second Sunday after Trinity two memorial candlesticks were blessed in his name. He was chaplain of the Fifteenth Field Artillery, and some former service men attended the services.

St. John's Church, Tuckahoe, which venerable place by the way is aiming to be Colonial Heights, Yonkers, has laid the cornerstone of a parish house, to be built by the congregation. The rector is the Rev. Frederick A. Wright, formerly of Brooklyn. The Rev. Henry R. Wayne, a former rector, had part in the cornerstone laying. St. John's as a parish dates back more than one hundred years.

C.

BETHLEHEM.

Rt. Rev. Ethelbert Talbot, D. D., Bishop.

Dr. Phillips Declines Election.

The Rev. Dr. Z. B. T. Phillips, rector of the Church of the Saviour, Philadelphia, has declined his election as Bishop Coadjutor of the Diocese. Dr. Phillips, who went to the Church of the Saviour from St. Louis, Mo., about

a year ago, said he felt it was his duty to remain as rector of that church.

St. Elizabeth's Mission.

On the evening of June 1, the congregation of St. Elizabeth's entered their new Parish House in Allentown, Pa. For more than fifteen years they held services in an old school house. Now they have a very pleasing and commodious Parish House. The Bishop confirmed a class and spoke words of congratulation. The Rev. Dr. S. U. Mitman, Archdeacon Walter, the Rev. Glen B. Walter and Judge Clinton A. Groman, made short addresses.

The property, including the lot, is worth at least \$25,000. The indebtedness will not be over four thousand if all the subscriptions will be paid. Everybody was pleased with the building, which is the first of a group we hope to have here, the Church and a rectory following on other parts of the lot.

H. P. W.

Death of Prominent Churchman.

The congregation of St. Luke's Church, Scranton, the Rev. L. P. Kreidler, rector, has just lost one of its most honored members of the vestry in the death of Samuel Hines. As one of the leading pioneer coal men, he came into the anthracite region in the early seventies, identifying himself with the Church and always an ardent and devoted supporter of all things connected with the parish and the Diocese. For the last twenty-nine years he has been a vestryman, twenty-four of which he served as Senior Warden. For many years he was Treasurer. During the rectorship of the late Bishop Israel, he was one of the stalwart supporters of the missionary and extension work in which the late Bishop of Erie was interested. He was a man of unusually strong faith, of a certain nobility of character that had a powerful attraction to those who met him and with those among whom he served.

Mr. Hines was born in the City of Washington, July 21, 1843, of distinguished family. He served with the Union forces in the War Between the States, and was always interested in military and like matters. His many interests during the vigorous part of his life never so commanded his time as to prevent him from doing a great deal of Church work, and it is only during the last few years that failing health has forced him to retire from several important positions in his parish.

Mr. Hines was among the oldest subscribers to the *Southern Churchman*, having taken it since the year 1868.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop.

Woman's Auxiliary.

The spring meeting of the Woman's Auxiliary in the Archdeaconry of Harrisburg was held in St. John's Church, Carlisle, on Thursday, May 24. The morning session opened with a celebration of the Holy Communion, at which the Rev. H. D. Viets, rector of the parish, officiated. The business meeting was called to order by Mrs. Caleb S. Brinton, of Carlisle vice-president of the Woman's Auxiliary of the Archdeaconry, and addresses were made by Miss Anna M. Watts, of Mechanicsburg, on "The Church Service League"; the Rev. A. A. Hughes, Secretary of the Church League of the Isolated, who told of the work accomplished by that organization; Miss Helen McConnell, who is teaching school in Cuba; Deaconess

Anna L. Ransom, of Sunbury, who told of the missionary work in Japan, and Bishop Darlington. Refreshments were served to the delegates by the Woman's Auxiliary of St. John's, Carlisle. During the afternoon session the Ven. William Dorwart, Archdeacon of Harrisburg, gave an address on the missionary work in the Archdeaconry, mentioning particularly the projected parish house which is to be built in the flourishing town of Millersburg, and where the prospect of growth is particularly promising. The Rev. Archibald M. Judd, Secretary of the Diocese, conducted a questionnaire.

A. A. H.

NORTH DAKOTA.

Rt. Rev. J. P. Tyler, D. D., Bishop.

Anniversary Observed.

All Saints' Church, Valley City, N. D., the Rev. C. W. Baxter, rector, observed the forty-first anniversary of the consecration of the church on Sunday and Monday, May 27-28. The church was consecrated Whitsunday, May 28, 1882, by the Rt. Rev. Robert Harper Clarkson, D. D., Bishop of Nebraska and Dakota. The Rev. E. Steele Peake was the first resident rector, and prior to his rectorship, while living at Moorhead, Minn., he traveled westward into North Dakota and conducted services in various places. He was instrumental in establishing the church at Valley City. The anniversary sermon was preached on the morning of Trinity Sunday by the present rector. Copies of the Instrument of Donation and Certificate of Consecration were made and read at this service; the originals having been destroyed by fire some years ago. On Monday Bishop Tyler visited the parish and confirmed fourteen people, and preached a congratulatory sermon. After the service an informal greeting was held in the parish hall and letters from the former living rectors were read. Bishop Mann, of Southern Florida, who was Bishop of North Dakota for twelve years, sent a message of congratulation.

NEW MEXICO.

Rt. Rev. F. B. Howden, D. D., Bishop.

New Rector of St. Clement's, El Paso.

The Rev. B. T. Kemerer, for three years General Secretary of the Field Department, National Council, on June 1 became rector of St. Clement's Church, El Paso, Tex.

Mr. Kemerer's resignation from the Field Department is felt by his associates to be a sore loss to the general work of the Church. During his whole period of service Mr. Kemerer has given himself unsparingly and with sacrifice to the promotion of the Nation-Wide Campaign. The Dioceses in every part of the country have profited by his council and leadership. Having a full understanding of the principles underlying the Nation-Wide Campaign, Mr. Kemerer has been able to present them to the Church with simplicity and forcefulness.

El Paso presents one of the outstanding missionary opportunities in the Church today. A strong parish of a thousand communicants in a rapidly growing city of many thousands which stands at one of the gateways into the United States and serves as the distributing center of a whole empire to the westward, St. Clement's has untold possibilities for the Church. The Church at large is to be congratulated that an outstanding leader of experience has undertaken to seize these opportunities for the Master.

(Continued on Page 22.)

Family Department

JUNE.

1. Friday.
3. First Sunday after Trinity.
10. Second Sunday after Trinity.
11. Monday. S. Barnabas.
17. Third Sunday after Trinity.
24. Fourth Sunday after Trinity. Nativity S. John Baptist.
29. Friday. S. Peter.
30. Saturday.

Collect for Fourth Sunday After Trinity.

O God, the protector of all that trust in Thee, without Whom nothing is strong, nothing is holy; Increase and multiply upon us Thy mercy; that, Thou being our Ruler and Guide, we may so pass through things temporal, that we finally lose not the things eternal. Grant this, O heavenly Father, for Jesus Christ's sake, our Lord. Amen.

Collect for St. John Baptist's Day.

Almighty God, by Whose providence Thy servant, John Baptist, was wonderfully born, and sent to prepare the way of Thy Son, our Saviour, by preaching repentance; make us so to follow his doctrine and holy life that we may truly repent according to his preaching; and after his example constantly speak the truth, boldly rebuke vice, and patiently suffer for the truth's sake; through Jesus Christ our Lord. Amen.

Collect for St. Peter's Day.

O Almighty God, Who by Thy Son Jesus Christ didst give to Thy Apostle St. Peter many excellent gifts, and commandest him earnestly to feed Thy flock; Make, we beseech Thee, all bishops and pastors diligently to preach Thy holy word and the people obediently to follow the same, that they may receive the crown of everlasting glory; through Jesus Christ our Lord. Amen.

For the Southern Churchman.

The Shining of the Cross.

Eleanor Kenly Bacon.

Like some dark bulb long hidden in the gloom
Then brought to light, treasure in Egypt's tomb
Burgeons beneath the world's astonished eyes
In booty of gold-dusty centuries.

Three thousand undisclosing years confessed
At last, concealment of much loveliness:
Libation vases of rare making rings;
Robes, gem-encrusted, worn by heathen kings;

A gold-trimmed chariot, a crown, a throne—
Familiar in that age as in our own;
For when will monarchs learn the loyal thing—
There's only one right sceptre! One just King!

And life is but an earnest drill in school
To learn obedience to that sceptre's rule.
The ancient tomb with all its dazzling dress,
Is dark, without the shining of the Cross.

For the Southern Churchman.

STUDIES IN THE LIFE OF CHRIST.

The Importunate Widow.

The Rev. Louis Tucker.

"And He spake a parable to them to this end, that men ought always to pray and not to faint." This whole parable is a plea for vengeance, a justification of vengeance, a promise of vengeance. As such it does not harmonize with the usual idea of the character of Christ. The same drift of opinion which caused most painters to represent Our Lord with a weakly feminine face and which has made "Christian" a synonym for "Mollycoddle" has caused a forgiveness to be taken as the only note of Christianity. What? Shall God punish? Shall He not forgive everything, as Christians are taught to do?

Now forgiveness is a chief note of Christianity at present and for us. We are to forgive injuries, insults, malicious lying. We are to forgive everything. But surely as forgiveness without vengeance is a Christian duty—for us—just as surely it is a duty for us only. Even the reason is given. Vengeance is mine: I will repay, saith the Lord. Coining money is a national virtue but a private crime, so that if you or I coin money we are criminals, so vengeance is a private crime. The two are parallel even to the reasons. If every one coined money it would be badly done. There would be either too much or too little coined and some would be base coinage. If every one were to avenge evil it would be badly done, too much or too little, and basely done, private revenge occurring. God leaves time for repentance. This is our chief objection to God's way, it takes so long. But if there be no repentance vengeance fails.

Christians are taught to avert an injury to a child or to any helpless and innocent person. Any crime, vice, brutality or neglect which injures ourselves is to be forgiven: but if it injure others we may defend them; may interfere by force to defend them; may even retaliate to avenge them as far as necessary to prevent repetition of the offense. On this principle Christian nations justify the imprisonment and execution of criminals: as precaution to prevent future offenses. The principle may be distorted to cover every conceivable instance of judicial torture and of malicious private revenge; for private revenge may easily be given color of public policy. Obedience to magistrates, rendering unto Caesar the things which are Caesar's, counterchecks and prevent this. If the cheek smitten be your cheek, if the cloak stolen be your cloak, you are to forgive: but if they be your neighbors you are to, you may, nay you must defend him.

It was the Judge's duty to avenge the widow. Vengeance, that is, is not revenge but justice. The business of the Judge was to do of his own free will, and without exhortation, exactly what the widow besought him to do. Being an unjust Judge, he did not avenge her: had he been just he would have done so.

"And he would not for a while: but afterward he said within himself, Though I fear not God nor regard man; yet, because this widow troubleth me, I will avenge her, lest by her continual coming she weary me."

Knowledge of human nature, stupendous power of characterization, magnificent limpid clarity of perception, full of heartbreak and of humor are in this parable. A Judge whom neither man nor God could stir, but who capitulates abjectly from terror of ennui—the conception and representation of such a character surpasses all the character-sketching of later literature. There are such men. We feel it because we have their latent possibility within ourselves.

Our Lord drew the moral from this parable Himself. He said, "And shall not God avenge His own elect, which cry day and night unto Him, though He bear long with them? I tell you that He will avenge them speedily. Nevertheless, when the Son of Man cometh, shall He find faith on the earth?"

Coming of the Son of Man in vengeance refers to the end of the Age, for at the destruction of Jerusalem there was faith on the earth in plenty, and it quietly left the city before the Romans attacked. Moreover, Our Lord by His prophecy and order that they should flee took careful measures which assumed that there would be faith on earth, and thereby preserve the infant Church.

But the exceeding majesty of the parable is obscured unless we remember the great war of which the creation and salvation of this earth is but one episode. There is picturesqueness in sin—at long range. Seen closer it is ugly and brutal injury of the weak for the benefit of the strong. Whoever does it should be punished: punished with exactness: punished by the same pangs he inflicted upon others. If God does it—as the narrower type of Calvinists in their predestination theories used to say—then God should be punished. But if by any chance God does not do or cause or tolerate or approve of or predestinate sin, then whoever does, whoever is at the bottom of it, should be punished and shall be, and the fact that God is just is pledge for it. Vengeance is not wrong. It is a quality in the character of God. For that reason it is wrong for us. God will attend to it Himself. We must not meddle.

Christianity and War.

We have seen what the world comes to when biology replaces ethics, when the cosmic struggle is made the model of human association, when men adopt the law of the jungle as the law of nations. We have seen the famous balance of power to be as futile as the balance of a top spinning to its fall. We have seen what overtakes cities and dynasties and nations when sympathy is despised as weakness and justice is regarded as an impediment to growth.

But we of the Christian nations who reject and abhor that theory, have we yet established a Christian theory of the world order? We have a fairly consistent Christian ethics for the individual. We have curbed the corporations and made them amenable to social obligation. We are to some extent Christianizing industry and commerce and municipal life. But the moment we enter the international field we meet two startling facts. The first is that war, undertaken for any reason whatever, is, according to international law, perfectly legal. The second is that neutrality, maintained by any nation in the presence of any struggle, is entirely moral. In the twentieth of the Christian centuries war is perfectly legal and international law affirms the right of any nation to wage it for any cause.

What are the Christian principles yet to be written into the society of nations? International rivalry, suspicion, hostility, have been based on alleged facts of biology, ethnology, geography and cosmic development. I covet for the society of nations foundations as indestructible and eternal as the Gospel of Jesus Christ. May I suggest at least four of these foundations? First, that we are members one of another—"Thou shalt love thy neighbor"; second, that inequality means not a chance for exploitation, but an opportunity for service—"Those about her shall read the perfect ways of honor, and by those claim their greatness, not by blood"; third, that security depends in the last analysis on moral force, for in the end moral force always conquers physical force—"Nothing is ever settled until it is settled right"; fourth, that the law of love is universal—"All power is given unto me in Heaven and in earth."—Dr. W. H. P. Faunce.

"Doth She Not Light a Candle?"

I've read that He worked with hammer and nails

Once down there in Nazareth town.
Maybe He hewed for the posts and rails
And counted the rings in the cedar's brown

The way we did when we built our own,
This little house where I'm living alone;

And that He walked in a garden too.

Maybe the roses were sweet like mine;
It's mighty still in the dust and dew

When birds fly back to the ivy vine.
I hope there were hundred-leaved roses
in flower

When they left Him alone for that night hour.

I climb to the pasture at sunset where
Three trees stand out on the yellow sky,

And I mind how He carried more than His share

Up a hill so thorny and high;
And the briars that catch at my skirt and shoe

Seem saying, "They know not what they do;"

Down by the spring I remember when
He sat by a well and the words He said,

And days that I bake it comes back again
How He knew that the multitude needed bread;

Out in the field when I cut the corn
I think how He walked through the meadows at morn.

He even knew of my candlelight,

And I like to think when the short days come

And it grows so chill with the early night

That He met with them in a little room;

When I close the door it is good to know
He did the same things long ago.

—Virginia Cloud.

For Mothers.

Nella Foss Ford, writing in the Mother's Magazine, has four "don't's" in her vocabulary, which she wishes to impress upon mothers.

Don't, she says first, consider it necessary to systematically underrate your child. Your adult friends will know you do not mean it, but the child will not, and probably more characters are weakened by the lack of self-confidence engendered by such a process than by the vanity which follows the silly bragging of everfond parents.

Don't think that the moment you are alone with your boy or girl you must find fault or endeavor to improve the occasion by a little moralizing, no mat-

ter in how loving a spirit. This is the hardest don't of all, for no one is so anxious to help a child toward perfection as is the parent, yet it surely leads to an avoidance of the moments alone together, which should be time of happy confidences.

Don't correct the child before others. Never mind if a well-meaning relative does say, "My dear, I am surprised that you do not show more force of character; your children are suffering from a lack of discipline." Pass the matter over until you and the small offender can have it out alone. If the circumstances are such that it cannot be passed over, take him out of the room.

Lastly, laugh often with, but never at, your child. This takes self-denial, but it pays. Make up your mind that whatever others may say, he can depend upon you for a quick, sure understanding, without quibble or joke at his expense. This does not mean that he must not take his share of harmless fun. It is wholesome, and too much sheltering would make him oversensitive; but the mother who lets her child know that she never makes fun of him will be surprised at the confidence with which he relies upon it.

THE PARABLES OF SAFED THE SAGE.

A Parable of Standards of Wealth.

There was a certain city where they had builded a new Synagogue, and they sent unto me and requested that I would come and deliver an Address at the Dedication. And this happened also in another city and they did likewise. And the daughter of the daughter of Keturah inquired of me, saying:

Grandpa, when you dedicate a Church, do you leave that Church there, and go on and dedicate another Church somewhere else?

And I answered her, Yea.

And she said, complacently, We always have been rich.

Now for another man to fill his bag with Churches, and go about like a Roaring Lion, presenting them unto various communities, as Andrew Carnegie did Libraries, would seem to her extravagant; but for her Grandpa to be Dedicating Churches and leaving them there did not seem to her too great a thing to be possible; for we always have been rich.

Now I and Keturah have sometimes had as large a Stipend as Eight Hundred Shekels in a year, and sometimes we have had more and sometimes less. But we always have been rich. And there was a time when we traveled and ate our lunches out of a Shoe-box, and now we go into the Dining Car, and both times we have been rich. But this I notice when we travel now, that the daughter of the daughter of Keturah counteth it no sign of wealth to go into the Dining Car, but to order a table in our Section, and to have the porter spread a Towel upon it, so that we may open a Shoe-box and eat out of it, that seemeth to her a Distinction.

Now this I have discovered that there are men who are rich because they make themselves happy with what they possess, whether it be great or little, and there are men whom no sum of money could enrich, because their souls are poor.

But I am richer than the Tax Gatherer hath ever discovered, neither do I give account of my Chief Assets when I fill out my Schedule for Income Tax. For I am rich in Children and in a job and in the Joy of service. And three times a day we have something to eat. The daughter of the daughter of Keturah is right. We always have been rich.—Selected.

Confidence.

The world can get on with very little money—but it cannot do anything without confidence. In statesmanship the prevailing power is confidence in the people for the future. The worst kind of government will finally work itself out to its destruction, if let alone. There is an ineradicable tendency in human nature to better its condition if we only trust it.

Many a man has put out his unholy and unhallowed hands to steady what he thought was the trembling Ark of God. The Church's only weapon is the truth. Let it be bravely and trustingly proclaimed, and all will be well.

We need confidence in ourselves. We are frail enough. But when we come into the presence of the truth and the truth comes into us, we find it puts a power into our hands that can overcome the carnal things of earth.

Many of us are afraid to stand upright and look error in the face. "If God be for us, who can be against us?" was the cry of a frail man who felt that he "could do all things through Christ strengthening me." Many a man has lost the battle through the failure to believe in himself.

We need confidence in God's people. They are the best people in the world. Many are their faults and more their follies, but after all has been said, this would be a sorry world if they should all be taken away at once. Imagine any neighborhood utterly devoid of any Christian man or woman. There are such. They are not desirable places to live in by any means.

God's people's fail us at times. One said, "I was worse cheated by a Church member than by any one in the world." Of course there are frauds in the professed Christians. There are counterfeits circulating among the currency of our nation. That fact does not make good dollars any less desirable.

When in trouble and in need of a counselor, we find them among those who live close to God.

When millions of dollars are to be raised for any charitable cause, the Church of God is always appealed to. Even the selling of Liberty Bonds was furthered by the Church. And when economy in the use of wheat was necessary, it was God's people who saved the bread that won the war.

The most altruistic work is Foreign Missions. Thousands of men and women go to the discomforts and dangers of foreign lands to carry a Gospel to people who must be taught the value of it. Millions of dollars are given cheerfully to carry on this work. We can trust people who are animated with that spirit.

We need confidence in God's Providence. He has never failed. His plan is sure and certain, and though our impatient hearts cry out, we find that we can trust them to come to a glorious fulfillment. That plan in its utmost details was laid in eternity. Through the ages it has been slowly unfolding, and the day shows strong the hand of wisdom. Our petty affairs we can safely leave to His wisdom and goodness.

We need confidence in His Son. Life is a poor thing without faith. Jesus Christ asks it, and when we respond, life grows sweet and cheerful and full of meaning it never had before.

Why not have faith?—Presbyterian of South.

A young student of theology once went to Phillips Brooks and said, "Must I believe in the miracles?" And the great man looked down on his young friend and said, "I wouldn't put it that way. I would say you may believe in them."

For the Young Folks

For the Southern Churchman.

Blackeyed Susans.

Helen Reed Powell.

A world of little laughing faces,
Set round with myriad tiny graces;
And if you closer look you see
It is a fairy company.

Of all the merry crowd, each sprite,
As for a festal time bedight.
From some cool forest glen has fled
To stand in sunny fields instead.

A fluff of yellow founces round,
With brightness covers all the ground,
With softest satin's radiant sheen,
And little petticoats of green.

The eyes of glorious golden brown,
Would be the wonder of the town,
And Southern suns and showers and dew,
Have kissed each cheek to creamy hue.

With skirts held wide, they wait the
pleasure
Of some light wind to set the measure.
And then the dance by many done,
Is just as if it were by one.

To tell you who they are, my dear—
Just Blackeyed Susies far and near.

Barbara's Gift.

"I am going to give her a pretty pongee handkerchief with blue threads around it and a little flower in the corner," said Maisie Lee.

"I am going to give her a little white handkerchief with pink threads around it," added Gertrude Barker.

"I am going to give her a little white and gold book," said Janie Carter, "and we can all meet at my house and fix up the things and then take them over to her."

So on through the list of girls in the Sunbeam Circle, they planned what they would give to Miss Merton on her birthday. Miss Merton was the teacher of the Sunbeam Circle and every girl in the circle loved her and wanted to be counted in on that birthday surprise. Miss Merton had been sick and had just sent them word that she was now well enough to see them if they came to see her.

"It's so nice that it is her birthday, isn't it?" said Maisie as they went on with their surprise plans.

But before the plans were over Barbara Brown had somehow disappeared. They had all been standing at Janie's gate planning for the afternoon visit to Miss Merton, and all were so busy talking that nobody noticed when Barbara slipped away.

"What's Barbara going to give? Where is Barbara? She was here just a minute ago," and other things like that the girls said, but no one seemed to know anything about it.

And down the shady path to her little gray home on the edge of town Barbara was hurrying as fast as she could. Barbara wanted to cry, and the faster she felt the tears coming the faster she ran to keep from crying.

"Nobody loves her more than I do," Barbara was saying to herself, "but this time I haven't a thing to give her. I can't buy anything now—I have had to take care of the babies so mother could wait on father, so I haven't had time to make anything nice for her,

and I would not want to give it if it were not nice.

At home Barbara was always too busy to cry even if she had wanted to do so. Her mother said there was never such a helper as Barbara.

"After school this afternoon you may have the whole afternoon, Barbara," her mother said; "father is so much better now and I heard Mrs. Lee say the girls were all going to see Miss Merton."

Barbara tried to smile, but no, her smile wouldn't come—of course she wanted to go and see Miss Merton, but how could she go without a little gift when the rest were all taking one?

She didn't say a word that might worry her mother about it, though—she hurried on to school and somehow got through with her lessons and found herself walking toward home with the rest of the girls.

From their talk she learned that they were not planning to call at Miss Merton's until five o'clock. Some of them had to finish their little gifts yet.

Somehow Barbara managed to get away from the others without making her plans known, but as they had talked she had been making some plans.

She did not go home to change her dress; in fact, as soon as she turned the corner that put her out of sight of the others she ran with all her might toward the house where Miss Merton lived.

She was trembling with excitement and almost out of breath when she finally stood before Miss Merton.

"Miss Merton," she said eagerly, "can't I do some work for you?"

Miss Merton looked puzzled, "Why, Barbara?" she said.

"It's your birthday—an' you've been sick—an' I know about sickness; you can't work when you're sick, an' the other Sunbeams are coming at five o'clock—an'—"

But Miss Merton didn't let Barbara get any further with her sort of mixed up speech. She just reached out her arms, drew Barbara to her and kissed her lovingly.

"You blessed Sunbeam," Miss Merton said gently, "I was wishing and wishing that I could bring the table in here and set it daintily and have a little party for the girls—I could do it if you would give me your two feet and your two hands for about an hour—"

Barbara's face beamed like a real Sunbeam. "Could I give you my feet and hands for a birthday present for this afternoon?" she asked eagerly. "Would you call that a birthday present?"

"Would I?" laughed Miss Merton happily. "Why, it would be the very best present I could possibly wish for Barbara; the only thing I really and truly need for a present."

Barbara baked cookies, fixed some hot chocolate, moved the tea table, set it with the lace cloth and the best cups and saucers, dusted everything, and even swept the porches before the Sunbeams came. She was breathless and a little bit "floury" in the edges of her brown hair by the time the rest got there; but there was not a happier girl in Oak Lodge than Barbara was when she opened the door to let the other Sunbeams in.

Miss Merton seemed so surprised and

pleased over the gifts the girls had brought to her. When she had thanked them all she drew Barbara close to her side and then said, "I must tell you about Barbara's gift, too. She gave me her hands and feet to work for me this afternoon. It was a lovely gift, and after you have tasted her cookies and her hot chocolate I think you girls will say that my Birthday Hands and Feet have been very clever about their work."

Then they drew Miss Merton's chair over by the table and the rest sat down while Barbara and Maisie poured the chocolate.—Frances McKinnin Morton.

Spot Meadow Lark's Queer Neighbor.

As Spot Meadow-lark frisked about in his pasture one pretty spring morning, he was surprised to see sailing above his head a queer creature. If Spot had ever seen an airplane, he might have thought that what he saw was one of those machines. But he hadn't, so the most natural thing for him to say was: "Gracious! What a queer bird!" But when he saw the strange creature drop not very far away from him, he called Jenny Meadow-lark, his wife, told her of his experience, and asked her to go with him to the place where the bird had stopped, in order that they might have a closer look at the stranger.

They both hopped and skipped along very quietly until they got to the edge of the field, which bordered a marshy lowland. Here they stopped and looked about them to see whether they could spy the stranger. "Oh, I see him, Spot," whispered Jenny. "There he is at the edge of the water! See his great, long legs and his queer neck!"

"Yes, I see him," answered Spot. "But I wonder what he can be doing there. He'll surely catch cold from getting his feet so wet. What on earth does he need with all that neck and with those spindling legs? I'm sure they would look queer on me!"

So they crouched at the edge of the marsh and watched the queer animal for a long time. He seemed entirely unaware of their presence, but stood, silent, for what seemed to them an hour. He appeared lost in thought, or perhaps he might be busy looking at his tall shadow in the clear water. But, after a time, the Meadow-larks saw him wide quietly out into deeper water; he waited a moment in quiet; then his head went down into the water like an arrow and when it came up his mouth held a fish. In a moment the Larks saw him rise and fly away to a great oak tree in the distance.

"Well, that is certainly a strange way of doing, isn't it, Jenny? But I suppose we at least know that his legs were made for wading, don't we? We know, too, that he can catch fish. But I should like to know why his neck is so long and why he carried his fish to that tree to eat it; and if I ever get a chance to talk to him, I'm going to ask him," said Spot Meadow-lark.

After this, the Meadow-larks had many opportunities to watch Mr. Heron, although they didn't know it was Mr. Heron until late in the season. They saw him come and go during the first weeks of the spring, always busy coming to the marsh for fish and frogs, or going to the big tree with whatever he had caught. "I wonder what it is that makes the big tree attractive to him?" they asked one another. "Surely he could eat his fish here." But they didn't get close enough to him to talk to him, for both the Meadow-larks were just a wee bit timid about talking to such a large bird.

One day, however, in the summer, they had wandered away from the pasture and had come to the neighborhood of the big tree, where Mr. Heron had so often stopped to eat his lunch. "Look, Jenny," cried Spot. "See that big old fellow leading the others!" There, sure enough, was Mr. Heron, leading his children in flight from a big nest in the top of the tree to the marsh where the Meadow-larks had first had a good look at him.

"I understand now, why he was so particular to take his fish to the tree, don't you, Spot?" asked Jenny Meadow-lark. "Think of supporting a family of five birds as large as those! I should think he'd need to fish!"

"Well," answered Spot, "I understand at least why he carried his fish so far; it seemed queer that he would go so far to eat his own fish. But still, I'd like to know what use that bird has for such a long neck."

Jenny, of course, said she would like to know, too. Then they wandered in the direction of the pasture, talking all the while of how queer the big bird had seemed at first and of how his actions did not appear so strange after they really understood what he was doing. "But I would like to know about that neck!" Spot said again, after they had begun to pick seeds in the pasture land.

"Spot, I've a thought. I don't believe you need to ask him about his neck. And really, after all, he doesn't seem so queer to me now. If his legs are so long because he needs to wade in the water, then his neck is long because his legs are so long! He couldn't reach the water on his stilts unless he did have a long neck. And he must have those fish for his family!" Which explanation seemed to satisfy Spot so well that he didn't even want to ask Mr. Heron about his queer body.

"Jenny," he said at last, "people are not at all queer when we really understand them!" And Jenny agreed that they were not!—Presbyterian Banner.

For the Southern Churchman.

Sing Today.

Julia W. Cockcroft.

In doubt do not bow,
Nor delve into sorrow,
For tears of the now
Are smiles of the morrow.

Crafe not at delay,
Nor vain trouble borrow,
For faith of today
Is peace of tomorrow.

Your blessings you know,
The future is far—Oh!
Sing as you go,
And trust for tomorrow.

Our Best Effort.

Put your best effort into the performance of whatever comes to hand. We quickly come to enjoy doing anything that we feel we can do well. Get thoroughly interested in the successful accomplishment of it, and almost before we know it we find ourselves liking the work itself. Not until we have gained this victory are we prepared to undertake work which we think we shall like so much better. If we are unwise enough to make the change—if opportunity comes—before we have conquered our dissatisfaction, we shall be likely to encounter many discouragements and failures in the new work that could have been avoided by the mastery of ourselves in the preparatory position—for all conditions of work may be looked upon as preparatory to the one who intends going

on up.

No manly boy likes to feel himself beaten in anything; yet what else can it be called if he runs away from work merely because he does not like it, or enjoy doing it? It is not difficult to make any kind of worth-while work interesting and agreeable. Let us be on friendly terms with our work always; it is a sure stepping-stone to real advancement.—Selected.

The Slipper Bow.

Little Dorothy Mayhew had just gone to school and the dolls were left alone in the nursery to amuse themselves. During school hours they talked over elusion that they were one of the hap-language, and always came to the con-their joys and sorrows, in their own piest and most fortunate doll families in existence.

On this particular morning Priscilla, the beautiful French doll, was very much disturbed. Although she had lived in the nursery nearly two years she was almost as good as new, because Mother Dorothy had been especially careful of her. Her long, brown curls were as pretty as ever; her dress was clean and not a habit shabby, and her hat was not at all mussed or faded. In spite of all this, Priscilla was in a sad frame of mind this morning, and just because she had lost the bow belonging to one of her blue slippers.

"Oh, dear!" she complained, in the doll language, "I was sure something dreadful would happen. I knew it wouldn't be long before I'd have much worse troubles than the rest of you."

"What's the matter?" inquired Eliza Jane, the doll who could really and truly say, "Papa" and "Mamma."

"Matter enough!" exclaimed Priscilla. "I've lost the bow from one of my French slippers. Now, there's no use in any one telling me that Mother Dorothy can get me a new bow or another pair of slippers," she declared, as she glanced at Eliza Jane, who had already started to say something. "She can buy slippers, I'll admit, but they wouldn't be as good as these. When I was dressed in the French Shop in New York City they were very particular about having my shoes and stockings match my dress and hat. So Eliza Jane, if I should get a new pair, they would not be the right shade."

"I wouldn't worry about it, Priscilla, if I were you," Eliza Jane replied in her quiet way. "You may be right, but I feel positive that Mother Dorothy can buy another pair of slippers just like those. And there is a possibility of our finding that bow, anyway."

"What does a 'pos-si-bil-ity' look like?" asked Priscilla, in a discouraged tone. "I never saw one."

Some dolls would have laughed at poor Priscilla's mistake, but Eliza Jane did nothing of the kind. "I mean that there is a chance of our finding it," she explained very graciously; "that it is possible the bow is not lost at all."

"Well, if there is a 'possibility,' it's a very small one, Priscilla declared, in a much grieved tone.

"Let's look around," suggested Eliza Jane, as she glanced under the dolls' bed. "I feel positive that that bow is safely tucked away somewhere, and that we shall soon see it on darling Priscilla's slipper again."

"You always look on the bright side, Eliza Jane," Priscilla remarked. "How do you manage to do it?"

"I try to do so, but I'm sorry to say that I don't always succeed," Eliza Jane admitted. "But what is the use of worrying about a thing until it hap-

pens? Can you tell me?"

"But this thing has really happened! I guess if you had lost a nice bow off one of your stylish slippers, and you were miles and miles away from New York City, you'd be worried, too," replied Priscilla.

"Oh, maybe, but let's hunt for it right away," Eliza Jane proposed. "We'll never find it sitting here and worrying about it, that's sure. And, while we are looking, let's be cheerful and happy, and think that we are going to succeed."

Priscilla tried in vain to smile, as she looked under the chairs and in the bureau drawers. She could not see the bright side at all—she was sure that her slipper was spoiled and that it would never be any different.

Suddenly Eliza Jane exclaimed, "Oh, there is Mother Dorothy! She will be so sorry for Priscilla! Let's see if we can't find that bow before she gets here."

Almost immediately every doll in the nursery was scampering about trying to follow Eliza Jane's suggestion.

Then Mother Dorothy appeared in the doorway. "Oh, you darling Priscilla!" she exclaimed. "No wonder my children could not find your lost bow! I had it in my pocket all the time. You see, it came off your slippers last night, just before I went to bed, so I couldn't sew it on. But I shall do so at once," she promised, as she sat down with a needle and thread in her plump little hand.

In a minute or two the bow was sewed carefully in place, and Priscilla's troubles were over.

Eliza Jane said nothing, but smiled very sweetly. She was so glad that everybody was happy again, and that dear Priscilla had nothing to worry about.

After Mother Dorothy left the room Priscilla turned to Eliza Jane and said: "It seems that you are always right. Hereafter, I'm going to try not to worry about anything, until I have something really to worry about."

"That's right," agreed Eliza Jane. "It doesn't do any good to worry. And, besides, things usually are not half so bad as they seem to be."—Zion's Herald.

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Obituaries

MARGARET HOLLIDAY GIBSON.

March 24, 1900—June 13, 1923.

Daughter of Braxton D and Mary Mason Gibson, Charles Town, Jefferson County, West Virginia. Funeral service in Zion Church, Charles Town, June 16, 1923.

The name of Margaret Gibson will be enshrined always in the memory of her many friends for all that is beautiful and heroic. Her life of suffering and pain brought no complaint. She was purified as by fire. Her keen sense of refined humor, coupled with a splendid loyalty and unselfishness, impressed all who knew and loved her. There was a gracious charm of manner about her, inherited from her noble ancestry, which those who knew understood.

Surrounded by the love of a beautiful home life and a wide circle of loving friends, she wielded an unconscious influence which cannot be expressed in terms of this life.

Surely the Saviour has received here this, into those heavenly habitations prepared for those who love God.

"She shall be greatly rewarded; for God proved her, and found her worthy for Himself." "Blessed are the pure in heart, for they shall see God."

J. S. A.

(Continued from Page 16.)

PITTSBURGH.

Rt. Rev. Alexander Mann, D. D., Bishop.

Memorial Windows: During the month of May the following memorial windows were unveiled in Calvary Church, Pittsburgh:

Saint Titus Window, in memory of the Rt. Rev. John Barrett Kerfoot, D. D.; Saint Timothy's Window, in memory of the Rt. Rev. Cortlandt Whitehead, S. T. D.; the John Mark Window, in memory of the Rev. George Hodges, D. D.; Saint Barnabas' Window, in memory of the Rt. Rev. Boyd Vincent, D. D.

The commencement of the Training School of the Saint Margaret Memorial Hospital took place in the chapel of the hospital on Monday evening, May 21, when five nurses received their diplomas from the president of the Board of Trustees, Mr. C. L. Snowdon. The service was rendered by the Rev. Dr. P. G. Kammerer, of Trinity Church, assisted by his choristers, and the address was made by Dr. Watson Marshall.

J. C.

Personal Notes

During the commencement of the University of Virginia, the Rt. Rev. F. F. Reese, D. D., Bishop of Georgia, was initiated into the Phi Beta Kappa Fraternity. When Bishop Reese graduated from the University this fraternity was not in existence.

The Rev. Beverley Dandridge Tucker, Jr., D. D., rector of St. Paul's Church, Richmond, Va., has been appointed Chaplain in the Officers' Reserve Corps, with a rank of first lieutenant.

The Rev. Herbert J. Cook, S. T. D., late rector of St. Stephen's Church, Beverly, N. J., has removed to Albany, N. Y., and should be addressed 274 Hamilton Street.

The Rev. Chester Wood is spending the summer at his farm, Pinckney, Mich., where he should be addressed until further notice.

The Rev. Dr. James E. Freeman, rector of Epiphany Church, Washington, has left for his summer home at Sorrento, Maine, where he will be in charge of the Episcopal Church there during July and August. He expects to return to Washington about the middle of September.

At the commencement of St. Stephen's College, Annandale, N. Y., the degree of Doctor of Divinity was conferred upon Rev. John A. Staunton, the former missionary in the Philippines, and the Rev. William J. Gardner, St. Paul's Church, Flatbush. The bachelor degree was given to six graduates, and the degree of Master of Arts to Mr. Edward F. Albee, head of the Keith vaudeville circuit. Mr. Albee belongs at St. John's, Larchmont, where he has lately given a site for a public library, and he is a liberal supporter to the service maintenance fund of the Cathedral of St. John the Divine.

The Rev. Edward G. Maxted, rector of St. Andrew's Church, Barberton, Ohio, who has been appointed priest in charge of St. Mary's Church, Madisonville, and St. John's Church, Unionville, Ky., will begin this work July 1. His address will be Madisonville, Ky.

The Rev. W. C. Robertson, of Christ Church, Chattanooga, Tenn., has accepted an appointment on the staff of the Church of the Advent, Boston, Mass., and will enter upon his duties there on October 1.

The Rev. Luther G. H. Williams, formerly of Abingdon, Va., has become rector of St. Stephen's Church, Baker, Ore., and is in charge of the missions in Canyon City, Prairie City, Sumpter, and a recently opened lumber camp, Bates.

ORDINATIONS.

On Thursday, June 14, at 11 A. M., in St. John's Church, Petersburg, Va., the Rev. N. E. Wicker, Jr., was advanced to the Priesthood by Bishop B. D. Tucker, Bishop of the Diocese of preached by the Rev. Dr. B. D. Tucker, Jr., rector of St. Paul's Church, Richmond, Southern Virginia. Morning Prayer was said by the Rev. J. C. Wagner, rector of the Church of the Good Shepherd, Petersburg, Va. The sermon was

CHRISTIANITY AND THE COMMUNITY.

(Continued from Page 12.)

Only such firms or business institutions are invited to become members as have a business reputation that will justify the Leaders in feeling that the good name of their organization will be safe in the firm's transactions.

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mond, Va. The candidate was presented by the Rev. J. R. McAllister, rector of St. John's Church, Petersburg. The Rev. Dr. Ribble, Dean of the Bishop Payne Divinity School, read the Epistle. The Rev. Dr. F. G. Scott, professor in the Bishop Payne Divinity School, read the Gospel.

Mr. Wicker was educated at the College of William and Mary and the Virginia Seminary. Since his ordination to the diaconate in 1922 he has been minister-in-charge of Martins-Brandon Parish in Prince George County, Va., and has done a very constructive work there.

On Thursday, May 17, 1923, in St. Mark's Church, Wilmington, N. C., the Rev. James E. Holder was advanced to the Priesthood by the Rt. Rev. Thos. C. Dart, D. D., Bishop of East Carolina.

The sermon was preached by the Rev. John W. Herriage, D. D., and the candidate was presented by the Rev. Robert I. Johnson.

On Friday, June 8, 1923, in the Chapel of the Theological Seminary in Virginia, Alexandria, Dr. Albert C. Tebeau, Mr. George F. Cameron and Mr. Arthur J. Mackie were ordered deacons, and the Rev. Charles E. Williams was advanced to the Priesthood by the Rt. Rev. Thomas C. Darst, D. D., Bishop of East Carolina.

The candidates were presented by the Rev. D. G. MacKinnon, S. T. D., and the Rev. Alexander Miller. The sermon was preached by the Rev. Karl Block, of Roanoke, Va.

Bishop Rhinelander officiated at the Trinity Sunday ordination service in the Pro-Cathedral of St. Mary, Philadelphia, at which seven men were ordained Deacons and one man was ordained priest. Those made deacons and the parishes to which they are accredited are: Alexander J. Kilpatrick, St. Michael's, Germantown; W. M. Smaltz, a deaf mute, All Souls, Philadelphia; A. B. Vossler, Supervising Principal of the Woodbine, N. J., public schools, Christ Church, Germantown; John Doyle, Resurrection, Tioga; R. J. Bustard, Incarnation, Philadelphia; J. H. A. Bomberger, All Saints', Norristown; R. S. Whitehead, Trinity, Coatesville.

The Rev. A. B. Henry, in charge of Ascension Chapel, West Chester, was advanced to the priesthood.

Beginning Thursday night, May 24, and continuing until Saturday morning, a Retreat for Ordinands was conducted by Bishop Rhinelander at the Country Center Mission at Wrightstown, Bucks County.

The ordination sermon was preached by Rev. W. V. P. Lewis, D. D., dean of the Convocation of North Philadelphia, and rector of the Church of the Incarnation.

The Rev. Gustav Hamilton Caution was ordained to the priesthood on Friday, June 8, in St. James' First African Church, Baltimore, Maryland, by the Rt. Rev. John Gardner Murray, D. D., Bishop of Maryland.

Mr. Caution was the first Negro in

the Diocese of Maryland who was confirmed, made Deacon and ordained to the priesthood by the same Bishop.

The candidate was presented by the Rev. E. T. Helfenstein, D. D., Archdeacon of Maryland. Rev. George F. Bragg, Jr., D. D., preached the ordination sermon. The Ven. H. L. Phillips, D. D., Archdeacon for Colored Work in Pennsylvania, read the Epistle, and the Rev. Romilly F. Humphries, D. D., Archdeacon of Baltimore, the Gospel.

Bishop Murray has placed St. Phillips for Colored, in Annapolis, under the Rev. Dr. Bragg, rector of St. James' First African, Baltimore, with the Rev. Mr. Caution, just ordained, as Vicar, in immediate charge of the work.

In Trinity Cathedral, Phoenix, Arizona, on the first Sunday in May, Mr. Edward L. Freeland was ordained deacon by Bishop Atwood. The sermon was preached by Dean Johnson and the candidate presented by Canon Cocks. During his diaconate Mr. Freeland will serve as curate at the Cathedral, where he has already served effectively as parish clerk and lay assistant.

On St. Barnabas' Day, June 11, 1923, in Emmanuel Church, Hastings, Diocese of Western Michigan, Mr. William Keith Chidester was ordained to the diaconate by the Rt. Rev. John N. McCormick, D. D., Bishop of the Diocese. The sermon was preached by the Rev. Carroll L. Bates, and the candidate was presented by the Rev. Frank van Vliet. The Epistle was read by Archdeacon Vercoe, and the Gospel by the Rev. G. P. T. Sargent, president of the Standing Committee. Ten of the Diocesan clergy were present in the chancel. Mr. Chidester was brought up in the parish at Hastings and, after graduation at the University of Michigan, attended the General Theological Seminary, from which he was graduated in the class of this year. He will be assigned to the work at Grace Church, Ludington, and St. James' Church, Pentwater.

On the first Sunday in June in Christ Church, Rutherford, N. J., Mr. John Thomas was ordained deacon by Bishop Stearly. He was presented by Archdeacon Ladd, and the sermon was preached by Bishop Stearly. Mr. Thomas was for many years in the Social Service Work in the Diocese of Long Island. He has been now for some time in charge of the Mission Church at East Rutherford and Wood Ridge, in the Diocese of Newark.

DEATHS.

The Rev. Benjamin J. Baxter, a retired priest of the Diocese of Michigan, died at Durand, Mich., May 4, at the age of seventy years. He was buried from the Church of the Good Shepherd, Lexington, Mich., the following Tuesday, the Rev. John Munday, rector of Grace Church, Port Huron, officiating.

On Tuesday, June 5, at his residence in Cochran, Pennsylvania, the Rev. John Palmer Norman, M. D., a retired priest of the Diocese of Pittsburgh, entered into rest. Dr. Norman was the senior Presbyterian in the Diocese, and was eighty-five years of age. He had been a practicing physician for several years, and came into the ministry in 1872, so he was actively engaged in work during the episcopate of the Rt. Rev. John Barrett Kerfoot, D. D., and that of the Rt. Rev. Cortlandt Whitehead, S. T. D., retiring from active work five years ago, after serving for many years at St. Luke's and St. John's Churches, Pittsburgh, and latterly at St. Paul's, Monogahela. The funeral service was held on June 7 at his home, the Rev. Dr. John Dows Hills, President of the Standing Committee being present in the necessary absence of Bishop Mann.

The Rev. Albert Robert Mitchell, rector of St. John's Church, Ionia, Diocese of Western Michigan, died at the rectory on June 7, after an illness of two weeks, and in the sixty-sixth year of his age. Bishop McCormick officiated at the burial service and the diocesan clergy acted as pall-bearers. The body was taken to London, Canada, for interment near the home of his son. Mr. Mitchell was a faithful and devoted priest of long and honorable service in the Canadian and in the American Church. He was for ten years rector of Ionia and was also in charge of Grace Mission, Lyons. He was highly esteemed and greatly beloved not only by his parishioners, but throughout the Diocese. He is survived by his widow and an only son, Percy.

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